

69 Polemique No 4

FATHER DAMEN'S LECTURES

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W. J. Bennett, St.

FATHER DAMEN'S LECTURES.

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THE



PRIVATE INTERPRETATION OF THE BIBLE.

Sermon Preached at the Basilica, Ottawa, Canada,
14th December, 1871.

"He that believeth and is baptized, shall be saved: but he that believeth not shall be condemned.—Mark xvi. chap. and 16th verse.

Dearly Beloved Christians—When our Divine Saviour sent His Apostles and His disciples throughout the whole universe to preach the Gospel to every creature, He laid down the conditions of salvation thus:—"He that believeth and is baptized," said the Son of the living God, "shall be saved, but he that believeth not shall be condemned." Here, then, our blessed Lord laid down the conditions of salvation; two con-

ditions—faith and baptism. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned, or is damned; hence then two conditions of salvation — faith and baptism. I will speak this evening on the condition of faith.

We must have faith in order to be saved, and must have divine faith, not human faith; human faith will not save a man, but divine faith will.

WHAT IS DIVINE FAITH ?

It is to believe, upon the authority of God, the truths that God has revealed — that is divine faith. To believe all that God has taught upon the authority of God, and to believe without doubting, without hesitating; for, the moment you commence to doubt or hesitate, that moment you commence to mistrust the authority of God, and, therefore, insult God by doubting His word. Divine faith, therefore, is to believe in what God has taught, but to believe without doubting, without hesitating. Human faith is when we believe a thing upon the authority of men — on human authority — that is human faith; but divine faith is to believe without doubting, without hesitating, whatsoever God has revealed upon the authority of God, upon the word of God; therefore, my dear people, it is not a matter of indifference what religion a man professes providing he be a good man. You hear it said now-a-days in this nineteenth cen-

ture of little faith — you hear it on all sides, that

IT MATTERS NOT WHAT RELIGION

a man professes providing he be a good man. That is heresy, my dear people, and I will prove it to you to be such. If it be a matter of indifference what a man believes, providing he be a good man, why then it is useless for God to make any revelation whatever. If a man is at liberty to reject what God revealeth, what use for God to make a revelation; what use for Christ to send out His Apostles and disciples to teach all nations, if those nations are at liberty to believe or reject the teaching of the Apostles or disciples? You see at once that this would be insulting God. If God reveals a thing or teaches a thing He means to be believed; He wants to be believed whenever He teaches or reveals a thing. Man is bound to believe whatsoever God has revealed, for, my dear people, we are bound to worship God, both with our reason and intellect as well as with our heart and will. God is master of the whole of man, and He claims the whole of man. He claims his will, his heart, his reason and his intellect. Where is the man in his reason, no matter what denomination, church or religion he belongs to, that will deny we are bound to believe what God has taught? I am sure there is not a Christian who will deny we are bound

to believe whatsoever God has revealed; therefore it is not a matter of indifference what religion a man professes; he must profess the true religion if he would be saved. But

WHAT IS THE TRUE RELIGION?

To believe all that God has taught. I am sure even my Protestant friends will admit this is right; for, if they do not, I would say they are no Christians at all. But what is the true faith? "The true faith," say my Protestant friends, "is to believe in the Lord Jesus." Agreed; Catholics believe in that. Tell me what do you mean by believing in the Lord Jesus. "Why," says my Protestant friend, "you must believe that He is the Son of the living God." Agreed again—thanks be to God we can agree on something! We believe that Jesus Christ is the Son of the living God, that He is God. To this we all agree, excepting the Unitarian and Socinian, but we will leave them alone to-night. If Christ be God, then we must believe all He teaches. Is not this so, my dearly beloved Protestant brethren and sisters? And that's the right faith, ain't it? "Well, yes," say my Protestant friends, "I guess that is the right faith." To believe that Jesus is the Son of the living God, we must believe all that Christ has taught. We Catholics say the same, and here we agree again.

Christ, then, we must believe, and that is the

true faith — must believe all that Christ has taught, that God has revealed, and without that faith there is no salvation, without that faith there is no hope of heaven, without that faith there is eternal damnation! We have the words of Christ for it: "He that believeth not shall be condemned," says Christ; but if Christ, my dearly beloved people, commands me, under pain of eternal damnation, to believe all that He has taught, He must give me the means to know what he has taught, for Christ could not condemn me for believing a thing I do not know. Christ is a good and just God, loves us and desires our salvation, and will not condemn us for not doing a thing we do not know to be His will—for not believing a thing we do not know to be His teaching or revelation. If, therefore, Christ commands me, upon pain of eternal damnation, He is bound to give me

THE MEANS OF KNOWING

what He has taught; and the means Christ gives us of knowing this must have been at all times within the reach of all people; for, as all people have a right to salvation, so have they a right to the means of learning what God has taught, and believe it to save their souls. Secondly, the means that God gives us to know what He has taught must be a means adapted to the capacities of all intellects—even the dullest. For even those with the dullest of understand-

ings have a right to salvation, and consequently, they have a right to the means whereby they shall learn the truths that God has taught, that they may believe them and be saved. The means that God gives us to know what He has taught must be an infallible means—an infallible means, for if it be a means that can lead us astray it can be no means at all. It must be an infallible means, so that if a man makes use of that means he will infallibly, without fear or mistake or error, be brought to a knowledge of all the truths that God has taught. I don't think there can be anyone present here—I care not what he is, a Christian or an unbeliever—that can object to my premises; and these premises are the groundwork of my discourse and of all my reasoning and, therefore, I want you to bear it in mind. I will repeat it, for on these premises rests all the strength of my discourse and reasoning. If God commands me, under pain of eternal damnation, to believe all that He has taught, He is bound to give me the means to know what He has taught, and the means that God gives me to know what He has taught—that must have been at all times within the reach of all people—must be adapted to the capacities of all intellects, must be an infallible means to us, so that, if a man makes use of it, he will be brought to a knowledge of all the truths God has taught.

Has God given us such means? “Yes,”

say my Protestant friends, "He has." And so says the Catholic: God has given us such means.

WHAT IS THE MEANS GOD HAS GIVEN

us whereby we shall learn the truth God has revealed? "The Bible," says my Protestant friend, "the Bible, the whole of the Bible and nothing but the Bible." But we Catholics say "No; not the Bible and its private interpretation, but the Church of God." I will prove the fact, and I defy all my separated brethren and all the preachers into the bargain to unprove what I will say to-night. I say, then, it is not the private interpretation of the Bible that has been appointed by God to be the teacher of man, but the Church of the living God; for, my dear people, if God had intended that man should learn his religion from a book — the Bible — surely God would have given that book to man; Christ would have given that book to man. Did He do it? He did not. Christ sent His Apostles throughout the whole universe, and said: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." Christ did not say: "Sit down and write Bibles and scatter them over the earth and let every man read his Bible and judge for himself." If

Christ had said that, there never would have been a Christianity on the earth at all, but a Babylon and confusion instead, and never one Church the union of one body ; hence, Christ never said to His Apostles, go and write Bibles and distribute them and let everyone judge for themselves. That injunction was reserved for the 16th century, and we have seen the result of it. Ever since the 16th century there have been springing up religion upon religion, and enchurches upon churches, all fighting and quarreling with one another ; and all because of the private interpretation of the Bible.

CHRIST SENT HIS APOSTLES

with authority to teach all nations, and never gave them any command of writing the Bible ; and the Apostles went forth and preached everywhere and planted the Church of God throughout the earth, but never thought of writing. The first word written was by Saint Matthew, and he wrote for the benefit of a few individuals. He wrote his Gospel about seven years after Christ left this earth, so that the Church of God established by Christ existed seven years before a line was written of the New Testament. St. Mark wrote about ten years after Christ left this earth ; St. Luke about twenty-five years, and St. John about sixty-three years after Christ had established the Church of God. St. John wrote the last portion of the

Bible — the Book of Revelations — about sixty-five years after Christ had left this earth, and the Church of God had been established. The Catholic religion had existed sixty-five years before the Bible was completed, before it was written. Now, I ask you, my dearly beloved separated brethren, were those Christian people who lived between the finishing of the Bible and the establishment of the Church of Jesus, were they really Christians, good Christians, enlightened Christians? Did they know the religion of Jesus? Where is the man that will dare to say that those that lived from the time that Christ went up to Heaven to the time the Bible was completed, were not Christians? It is admitted on all sides, by all denominations, that they were the very best of Christians, the most perfect of Christians, the first fruit of the blood of Jesus Christ. But how did they know what they had to do to save their souls? Was it from the Bible they learned it? No, because the Bible was not written. And would our Divine Saviour have left His Church for sixty-five years without a teacher, if the Bible is the teacher of man? Most assuredly not. Were the Apostles Christians, I ask you, my dear Protestant friends? You say yes; they were the very founders of Christianity. Now, my dear friends,



NONE OF THE APOSTLES EVER READ THE BIBLE, not one of them except, perhaps, St. John, for all of them had died martyrs for the faith of Jesus Christ, and never saw the cover of a Bible; for every one of them died martyrs and heroes for the Church of Jesus before the Bible was completed. How, then, did those Christians that lived in the first sixty-five years after Christ had left this earth — how did they know what they had to do to save their souls?

They knew it precisely in the same way that you know it, my dear Catholic friends. You know it from the teaching of the Church of God, and so did the primitive Christians know it. Not only sixty-five years did Christ leave the Church He had established without a Bible, but over three hundred years. The Church of God was established, and went on spreading itself over the whole globe without the Bible for more than three hundred years. In all that time the people did not know what constituted the Bible. In the days of the Apostles, there were written many false gospels. There was the Gospel of Simon, the Gospel of Nicodemus, of Mary, of Barnabas, and the Gospel of the Infancy of Jesus; and all of these Gospels were spread among the people, and the people did not know which of these was inspired, and which false and spurious. Even the learned themselves were disputing whether preference

should be given to the Gospel of Simon or that of Matthew, to the Gospel of Nicodemus or the Gospel of Mark, the Gospel of Mary, or that of Luke, the Gospel of the Infancy of Jesus or the Gospel of St. John. And so it was in regard to the Epistles; there were many spurious Epistles written, and the people were at a loss for over three hundred years to know which Gospel was false or spurious, or which inspired; and, therefore, they could not take the Bible for their guide, for they did not know what constituted the books of the Bible. It was not until the fourth century that the Pope of Rome, the Head of the Church, the successor of St. Peter, assembled together the Bishops of the world in a council, and there in that council,

IT WAS DECIDED THAT THE BIBLE,

as we Catholics have it now, is the Word of God, and that the Gospels of Simon, Nicodemus, Mary, the Infancy of Jesus, and Barnabas, and all these other Epistles were spurious, or, at least, unauthentic; at least, that there was no evidence of their inspiration, and that the Gospels of St. Luke, Matthew, Mark and John, and the Book of Revelations, were inspired by God and the spirit of the Holy Ghost. Up to that time the whole world, for three hundred years, did not know what was the Bible; hence they could not take the Bible for their guide,

for they did not know what constituted the Bible. Would our Divine Saviour, if He intended man to learn his religion from a book, have left the Christian world for three hundred years without the book? Most assuredly not. Not only for three hundred years the world was left without the Bible, but for one thousand four hundred years the Christian world was left without that sacred book. Before the art of printing was invented, Bibles were rare things! Bibles were costly things. Now, you must all be aware, if you have read history at all, that the art of printing was invented only a little more than four hundred years ago, about the middle of the 15th century, and about one hundred years before there was a Protestant in the world. As I have said, before printing was invented, books were rare and costly things. Historians tell us that in the 11th century—eight hundred years ago—Bibles were so rare and costly that it took a fortune, a considerable fortune, to buy oneself a copy; it took the lifetime of a man to make oneself a copy of the Bible! Before the art of printing everything had to be done with the pen upon parchment or sheep skin. It was, therefore, a tedious and slow operation—a costly operation. Now, in order to arrive at the probable cost of a Bible at that time, let us suppose that a man should work ten years to make a copy of the Bible, and earn a dollar a day; well, then, the cost of that Bible would

be \$3,650! Now, let us suppose that a man should work at the copying of the Bible for twenty years, as historians say it would have taken him at that time, not having the convenience and improvements to aid him that we have now; then, at a dollar a day, for twenty years, the cost of a Bible would be nearly \$8,000. Suppose I came to Ottawa and said to you: My dear people, save your souls, for if you lose your souls, all is lost. You would say, "Sure enough, that is true!" You would ask, what are we to do to save our souls? The Protestant preacher would say to you, "You must get a Bible; you can get one on Sussex street at such a shop, so many doors beyond Murray street." You would ask the cost and be told it was \$8,000. You would be likely to exclaim, "The Lord save us! and cannot we go to Heaven without that book?" The answer would be: "No; you must have the Bible and read it." You murmur at the price, but are asked, is not your soul worth \$8,000? Yes, of course it is, but you say you have not money, and if you cannot get a Bible, and that salvation depends upon it, evidently you would have to remain outside the Kingdom of Heaven. This would be a hopeless condition, indeed. For 1,400 years the world

WAS LEFT WITHOUT A BIBLE;
not one in ten thousand, not one in twenty

thousand, before the art of printing was invented, had the Bible; and would our Divine Lord have left the world without that book if it were necessary to man's salvation? Most assuredly not. But, let us suppose for a moment that all had Bibles, that Bibles were written from the beginning, and that every man, woman and child had a copy; what good will that book be to people who do not know how to read? It is a blind thing to such persons. Even now, one-half the inhabitants of the earth cannot read. Moreover, as the Bible was written in the Greek and Hebrew, it would be necessary to know these languages to be able to read it. But it is said we have it translated now in French, English, and other languages of the day. Yes, but are you sure you have a faithful translation? If not, you have not the Word of God. If you have a false translation, it is the work of man. How shall you ascertain that? How find out that you have a faithful translation from the Greek and Hebrew? I do not know Greek or Hebrew, say my separated friends; for my translation I must depend upon the opinion of the learned—upon their decision. Well, then, my dear friends, suppose the learned should be divided in their opinions, and some of them should say it is good and some false, then your faith is gone; you must commence doubting and hesitating, because you do not know the translation is good. Now, with regard

to the Protestant translation of the Bible, allow me to tell you, my respected brethren, that the most learned among Protestants tell you that your translation — King James' edition—is a very faulty translation and full of errors. Your own learned divines, preachers and Bishops, have written whole volumes to point out all the errors there are in King James' translation, and Protestants of various denominations acknowledge it. Some years ago, when I lived in St. Louis, there was held in that city a convention of ministers. All denominations were invited to that convention, the object being to arrange for a new translation of the Bible, and give it to the world. The proceedings of the convention were published daily in the Missouri Republican. A learned, a very learned, Presbyterian, I think it was, stood up, and, urging the necessity of giving a new translation of the Bible, said that, in the present Protestant translation of the Bible, there were no less than

THIRTY THOUSAND ERRORS!

And you say, my dear Protestant friends, the Bible is your guide and teacher. What a teacher, with 30,000 errors! The Lord save us from such a teacher! One error is bad enough, but 30,000 is a little too much. Another preacher stood up in that convention—I think

He was a Baptist—and, urging the necessity of giving a new translation of the Bible, said that for 300 years past the world is without the Word of God, for the Bible we have is not the Word of God at all. Here are your own preachers for you. You all read the newspapers no doubt, my friends, and must know what is going on in England at present. Some time ago they sent in a petition to Parliament for an allowance of a few thousand pounds sterling for the purpose of getting up a new translation of the Bible, and that movement is being headed and carried on by Protestant Bishops and clergymen. I guess the new Bible will be a little worse than the old one. But, my dear people, how can you be sure of your faith? You say the Bible is your guide, but you do not know if you have it. Let us suppose for a moment that all should have a Bible; should all read it and have a faithful translation; even then it cannot be the guide of man, because the private interpretation of the Bible is not infallible, but on the contrary, most fallible, the source and fountain of all kinds of errors, and heresies, and all kinds of blasphemous doctrines! Do not be shocked, my dear friends, just only keep calm and listen to my arguments. There are now

THREE HUNDRED AND FIFTY DIFFERENT PROTESTANT DENOMINATIONS

or churches—I make a mistake, I should have said 352, for about eighteen months ago, in Chicago, they made two more Protestant churches, and in New York, at present, there is a woman trying to establish another Protestant church. She preaches the doctrine of free love, and attempts to prove from the Bible that every woman is entitled to send her husband afloat and take another when she likes, and that every husband could do the same thing — send his wife away and take another, and next day, if she did not suit him, take another and so on; and from the Bible attempts to prove that every day in the year he could have a new wife. Now, then, I say there are 352 different Protestant denominations or churches, and all of them say the Bible is their guide and teacher, and I suppose they are all sincere. Are all of them true Churches? This is an impossibility. Truth is one as God is one, and there can be no contradiction. Every man in his senses sees every one of them cannot be true, for they differ and contradict one another, and cannot, therefore, be all true. The Protestant says the man that reads the Bible right and prayerfully has truth, and they all say they read it right. Let us suppose here is

he is a sincere, an honest, a well-meaning and prayerful man. He reads his Bible in a prayerful spirit, and from the word of the Bible he says it is clear and evident there must be Bishops, for without Bishops, there can be no priests, without priests no sacraments, and without sacraments no Church. The Presbyterian is a sincere and well-meaning man; he reads the Bible also, and deduces from it, that there should be no Bishops but only Presbyters. "Here is the Bible, says the Episcopalian, "and there is the Bible to give you the lie," says the Presbyterian; yet both are prayerful and well-meaning men. Then the Baptist comes in; he is a well-meaning, honest man, and prayerful also. "Well," says the Baptist, "have you ever been baptized?" "I was," says the Episcopalian, "when I was a baby;" "and so was I," says the Presbyterian, "when I was a baby;" "but," says the Baptist, "it was done by sprinkling, and that is no baptism at all. Unless you go down into the river like Christ," says the Baptist, "it is no baptism at all," and he gives the Bible for it. "Unless you are baptized over again," says the Baptist, "you are going to hell as sure as you live." Next comes in the Unitarian, well-meaning, honest, and sincere. "Well," says the Unitarian, "allow me to tell you that you are a pack of idolaters,"

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says he; "you worship a man for a God, who is no God at all," and he gives several texts from the Bible to prove it, while the others are stopping their ears that they may not hear the blasphemies of the Unitarian; and they all contend they have the true meaning of the Bible. Next comes the Methodist, and he says, "My friends, have you got any religion at all?" says he. "Of course we have," say they. "Did you ever feel religion?" says the Methodist, "the spirit of God moving within you?" "Nonsense," says the Protestant, "we are guided by our reason and judgment." "Well," says the Methodist, "if you never felt religion, you never had it, and will go to hell for all eternity." The Universalist next comes in, and hears them talking and threatening one another with eternal hell-fire. "Why," says he, "you are a strange set of people; you do not understand the Word of God; there is no hell at all," says he; "that idea is good enough to scare old women and children," and he proves it from the Bible. Next

COMES IN THE QUAKER;

he recommends them not to be quarreling, and advises them not to baptize at all. He is the sincerest of men, and gives the Bible for his faith. Another comes in and says "Baptize the men and let the women alone; for the Bible says, "unless a man be born again of

water and the Holy Ghost, he cannot enter into the Kingdom of Heaven." "So," says he, "the women are all right, but baptize the men." Next comes in the Shaker, and says he, "You are presumptuous people, a presumptuous set of people; do you not know," he says, "that the Bible tells you, you must work out your salvation in fear and trembling, and you do not tremble at all. My brethren, if you want to go to Heaven, shake, my brethren, shake." I have here brought together seven or eight denominations, differing from one another, or understanding the Bible in different ways, illustrative of the fruits of private interpretation. What, then, if I brought together the 352 different denominations, all taking the Bible for their guide and teaching, and

ALL DIFFERING FROM ONE ANOTHER.

Are they all right? One says there is a hell, and another says there is no hell. Are both right? One says Christ is God, another says He is not. One says Bishops are necessary. another says they are unessential. One says baptism is requisite, another says it is not; are both true? This is an impossibility, my friends; all cannot be true. Who then is true? He that has the true meaning of the Bible, you say; but the Bible does not tell us who that is—the Bible never settles the quarrel. The Bible is not the teacher. The Bible, my dear

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people, is a good book; we Catholics allow that the Bible is the Word of God, the language of inspiration, and every Catholic is exhorted to read the Bible, but good as it is, the Bible, my dear friends, does not explain itself; it is a good book, the Word of God, the language of inspiration. Your understanding of the Bible is not inspired, for surely you do not pretend to be inspired! Now, then, what is the teaching of the Church upon the subject?

THE CATHOLIC CHURCH SAYS

the Bible is the book of God, and that God has appointed an authority to give us the true meaning. It is with the Bible as it is with the constitution of the United States. When George Washington and his associates wrote the Constitution and the Supreme Law of the United States, they did not say to the people of the States, let every man read the Constitution and make a government to himself, let every man make his own explanation of the Constitution. If Washington had done that, there never would have been a United States. The people would all have been divided among themselves, and the country would have been cut up into a thousand different divisions or governments. What did Washington do? He gave them the Constitution and the Supreme Law, and appointed his Supreme Court and Supreme Judge of the Constitution; and that Supreme

Court and Supreme Judge is to give the true explanation of the Constitution to all the citizens of the United States — all, without exception, from the President to the beggar. All are bound to go by the decisions of this Supreme Court, and it is this, and this alone, that can keep the people together and preserve the union of the United States. The moment the people take the interpretation of the Constitution in their own minds, that moment there is an end of union. And so it is in every government, so it is here and in England and everywhere. There is a Constitution, a Supreme Court, or law, a Supreme Judge of that Constitution, and that Supreme Court or Church is to give us the meaning of the Constitution and the law. In every well-ruled country there must be such a thing as this — a supreme law, supreme court, supreme judge, that all the people are bound to abide by. There is in every country a supreme law, supreme court, supreme judge, and all are bound by its decisions and without that no government could stand. Even among the Indian tribes such a condition of affairs exists. How are they kept together? By their Chief, who is their director. So our Divine Saviour also has established His Supreme Court,

HIS SUPREME JUDGE

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doctrines of the word of Jesus. The Son of the living God has pledged His word that that Supreme Court is infallible, and therefore the true Catholic never doubts. "I believe," says the Catholic, "because the Church teaches me so; I believe the Church because God has spoken and upon the authority of God. But our Protestant friends say, 'We believe in the Bible.' Very well; how do you understand the Bible? 'Well,' says the Protestant, 'to the best of my opinion and judgment that it is the meaning of the text.' He is not sure of it, but to the best of his opinion and judgment. This, my friends, is only the testimony of a man — it is only human faith, not divine faith. It is divine faith alone by which we give honor and glory to God, by which we adore His infinite wisdom and veracity, and that adoration and worship is necessary for salvation. I have now proved to you that the private interpretation of the Scriptures cannot be the guide or teacher of man.

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II.

THE CATHOLIC CHURCH

THE ONLY TRUE CHURCH OF GOD.

Sermon Preached at the Basilica, Ottawa, Canada,
18th December, 1871.

"He that believeth and is baptized shall be saved; but he that believeth not, shall be condemned." (St. Mark, ch. xvi., 16th verse.)

My Dearly Beloved Christians—On Thursday evening last, from these words of our Divine Saviour, I proved to you that faith is necessary for salvation, and without faith there is no salvation; without faith there is eternal damnation. Read your own Protestant Bible, 16th chapter and 16th verse of St. Mark, and you will find it stronger there than in the Catholic Bible. Now, then, what kind of faith must a man have to be saved? Will any faith do? Why, if any faith will do the devil himself will be saved, for the Bible says the devils believe and tremble. It is, therefore, not a matter of

indifference what religion a man professes ; he must profess the right and true religion, and without that there is no hope of salvation, for it stands to reason, my dear people, that if God reveals a thing or teaches a thing, He wants to be believed. Not to believe God is to insult God. Doubting His word, or to believe even with doubting and hesitating, is an insult to God, because it is doubting His sacred word. We must, therefore, believe without doubting, without hesitating. I have said out of the Catholic Church there is no divine faith — can be no divine faith out of that Church. Some of my Protestant friends will be shocked at this — to hear me say that out of the Catholic Church there is no divine faith, and that without faith there is no salvation, but damnation. I will prove all I have said. I have said that out of the Catholic Church there can be no divine faith. What is divine faith ? When we believe a thing upon the authority of God, and believe it without doubting, without hesitating. Now, all our separated brethren outside of the Catholic Church take the private interpretation of the Bible for their guide, but the private interpretation of the

BIBLE CAN NEVER GIVE THEM

divine faith. Let me, for instance, suppose for a moment here is a Presbyterian ; he reads his Bible ; from the reading of his Bible he

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comes to the conclusion that Jesus Christ is God. Now, you know this is the most essential of all Christian doctrines — the foundation of all Christianity. From the reading of his Bible he comes to the conclusion that Jesus Christ is God ; and he is a sensible man, an intelligent man, and not a presumptuous man. And he says here is my Unitarian neighbor, who is just as reasonable and intelligent as I am, as honest, as learned and as prayerful a man as I am, and, from the reading of the Bible, he comes to the conclusion that Christ is not God at all ! Now, says he, to the best of my opinion and judgment, I am right, and my Unitarian neighbor is wrong ; but after all, says he, I may be mistaken ! Perhaps I have not the right meaning of the text, and if I am wrong, perhaps he is right after all ; but to the best of my opinion and judgment, I am right and he is wrong. On what does he believe ? On what authority ? On his own opinion and judgment. And what is that ? A human opinion — human testimony, and, therefore, a human faith. He cannot say positively : “ I am sure, positively sure — as sure as there is a God in heaven—that this is the meaning of the text ; ” therefore, he has no other authority but

HIS OWN OPINION

and judgment, and what his preacher tells him ; but the preacher is a smart man. There are

many smart Unitarian preachers also, but that proves nothing — it is only human authority, and nothing else, and therefore only human faith. What is human faith? Believing a thing upon the testimony of man; and divine faith, believing a thing on the testimony of God. The Catholic has divine faith, and why? Because the Catholic says I believe in such and such a thing. Why? Because the Church teaches me so. And why do I believe the Church? Because God has commanded me to believe the teaching of the Church; and God has threatened me with damnation if I do not believe the Church; and, we are taught by St. Peter, in his Epistle, that there is no private prophecy or interpretation of the Scripture; for the unlearned and unstable wrest the very Scriptures—the Bible—to their own damnation. That is strong language, my dear people, but that is the language of St. Peter, the head of the Apostles. The unlearned and unstable wrest the Bible to their own damnation! And yet after all the Bible is the book of God, the language of inspiration—at least, when we have a true Bible, as we Catholics have and you Protestants have not. But, my dearly beloved Protestant friends, do not be offended at me for saying that. Your own most learned preachers and Bishops tell you that, and some have written whole volumes in order to prove that the

English translation, which you have, is a very faulty and falsh translation. Now, therefore, I say the true Bible is as the Catholics have it—the Latin vulgate—and the most learned among the Protestants themselves have agreed that the Latin vulgate Bible, which the Catholic Church always makes use of, is the best in existence; and, therefore, it is, as you may have perceived, that when I preach, I give the text in Latin, because the Latin text of the vulgate is the best extant. Now, they may say that Catholics acknowledge that the Bible is the word of God—that it is the language of inspiration; and that, therefore, we are sure that we have the words of God; but, my dear people, the very best thing may be abused—the very best thing; and therefore our Divine Saviour has given us a living teacher, that is to give us the true meaning of the Bible. And He

HAS PROVIDED A TEACHER

with infallibility; and this was absolutely necessary, for without this—without infallibility—we could never be sure of our faith. There must be an infallibility; and we see that in every well-ordered government, in every government—in England, in this Dominion, in the United States, and in every country and Empire, and every Republic—there is a constitution and there is a supreme law. But you are not at

liberty to explain that constitution and supreme law as you think proper, for then there would be no more law if every man was allowed to explain the law and constitution as he should think proper. Therefore, in all governments there is a supreme judge, and a supreme court, and to the supreme judge is referred all different understandings of the law and of the constitution. By the decisions of the supreme judge all have to abide, and if they did not abide by that decision, why, my dear people, there would be no law any more, but anarchy, disorder and confusion.

Again, suppose for a moment that the Blessed Saviour has been less wise than human governments, and that He has not provided for the understanding of His constitution, and of His law of the Church of God. If he had not, my dear people, it would never have stood as it has stood for the last 1838 years. He has, then, established a supreme court, a supreme judge in the Church of the living God, it is admitted on all sides, by Protestants and Catholics alike acknowledged, that Christ has established a Church; and, strange to say, all our Protestant friends acknowledge, too, that He has established but one Church—

BUT ONE CHURCH

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it is always in the singular. Bible readers, remember that; my Protestant friends, pay attention. He says: "Hear the Church"—not hear the churches. "I have built My Church upon a rock" not my Churches. Whenever He speaks, whether in figures or parables of His Church, He always conveys to the mind a oneness, a union, a unity. He speaks of His Church as a sheep fold, in which there is but one shepherd—that is at the head of all, and the sheep are made to follow his voice. Other sheep I have who are not of this fold; them also I must bring, and they shall hear My voice and there shall be one fold and one shepherd. (John, x. 16.) One fold, you see. He speaks of His Church as of a kingdom, in which there is but one king to rule all; He speaks of His Church as a family in which there is one father at the head; He speaks of His Church as a tree, and all the branches of that tree are connected with the trunk, and the trunk with the root; and Christ is the root and the trunk is Peter and the Popes, and the large branches are the Bishops, and the smaller branches the priests, and the fruit upon that tree are the faithful throughout the whole world; and the branch, says He, that is cut off from that tree, shall wither away, produce no fruit, and is only fit to be cast into the fire—that is into damnation. This is plain speaking, my dear people,

but there is no use in covering the truth. I want to speak the truth to you, as the Apostles preached it in their time — no salvation out of the Church of our Lord and Saviour Jesus Christ. Now, which is that Church? There are now 352 different Protestant Churches in existence, and almost every year one or two more are added; and besides this number, there is the Catholic Church. Now, which of all these various churches is the one Church of our Lord and Saviour Jesus Christ? All claim to be the Church of Jesus. But, my dear, beloved people, it is evident no Church can be the Church of Jesus except the one that was established by Jesus; and when did Jesus establish His Church? When? When He was here upon earth. And how long ago it is that Christ was upon earth. Eighteen hundred and thirty-eight years ago. Christ was born 1,871 years ago. That is an historical fact admitted by all. He lived on earth 33 years. Take 33 from 1,871 and you have 1,838 years over. That is the time Christ established His Church upon earth. Any Church, then, that has not existed 1838 years is not the Church of Jesus Christ, but is the institution or invention of some man or other; not of Christ, but of man. Now, where is the Church and which is the Church that has existed 1,838 years? All history informs you that it is the Catholic Church. She,

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and she only, among all Christian denominations on the face of the earth, has existed 1,888 years. All history, I say, bears testimony to this: not only Catholic history, but Pagan history, and Protestant history, indirectly. The history, then, of all nations, of all peoples, bears testimony that the

CATHOLIC CHURCH IS THE OLDEST ;

the first; is the one established by our Lord and Saviour Jesus Christ. If there be any preacher in Ottawa who can prove that the Catholic Church has come into existence since that time, let him come to see me to-morrow and I will give him a thousand dollars. My dear preachers, here is a chance of making money—a thousand dollars for you. Not only all history, but all the monuments of antiquity bear testimony of this fact, and all the nations of the earth proclaim it. Call on one of your preachers and ask him: Which was the first Church—the first Christian Church. Was it the Presbyterian, the Episcopalian, the Church of England, the Methodist, the Universalist, or the Unitarian? And they will answer you, It was the Catholic Church. But, my dear friends, if you admit that the Catholic Church is the first and oldest—the Church established by Christ—why are you not a Catholic? To this they answer: That the Catholic Church has become corrupted; has fallen into error, and

that therefore it was necessary to establish new church. A new church, a new religion. And to this we answer: That if the Catholic Church has been once the true Church, then she is true yet, and shall be the true Church of God to the end of time, or Jesus Christ has deceived us. Hear me, Jesus; hear what I say! I say that if the Catholic Church now, in the nineteenth century, is not the true Church of God, as she was 1,838 years ago, then I say, Jesus, thou hast deceived us, and thou art an impostor! And if I do not speak the truth, Jesus, strike me dead in this pulpit — let me fall dead in this pulpit—for I do not want to be a preacher of a false religion! I will prove what I have asserted. If the Catholic Church has been once the true Church of God, as is admitted by all, then she is the true Church yet, and shall be the true Church of God until the end of time, for Christ has promised that the gates of hell shall not prevail against this Church. He says that He has built it upon a rock, and that the gates of hell shall never prevail against it. Now, my dear people, if the Catholic Church has fallen into error, then the gates of hell have prevailed against her; and if the gates of hell have prevailed against her, then Christ has not kept His promise; then He has deceived us; and if He has deceived us, then He is an impostor! If He be an impostor, then He is not God; and if He be not

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God, then all Christianity is a cheat and imposition. Again, in St. Matthew, chap. xxviii. and 19 and 20 verses, our Divine Saviour says to His Apostles: "Go ye therefore and teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe whatsoever I have commanded you." "Lo," says He, "I, Jesus, the Son of the Living God; I, the Infinite Wisdom, the Eternal Truth, am with you all days, even until the end of the world." Christ, then, solemnly swears that He shall be with His Church all days, to the end of time, to the consummation of the world. But Christ cannot remain with the Church that teaches error, or falsehood, or corruption. If, therefore, the Catholic Church has fallen into error and corruption, as our Protestant friends say she has, then Christ must have abandoned her. If so, He has broken His oath; if He has broken His oath, He is a perjurer, and there is no Christianity at all. Again our Divine Saviour — St. John, 14th chapter — has promised that He would send to His Church the Spirit of Truth, to abide with her for ever. If, then, the Holy Ghost, the Spirit of Truth, teaches the Church all truth and teaches her all truth for ever, then there never has been, and never can be, one single error in the Church of God, for where there is all truth there is no error whatsoever.

Christ has solemnly promised that He will send to the Church

THE SPIRIT OF TRUTH,

who shall teach all truth forever; therefore, there never has been a single error in the Church of God, or Christ has failed in His promises, if there has. Again, Christ commands us to hear and believe the teaching of the Church in all things at all times, and in all places. He does not say, hear the Church for a thousand years, or for one thousand five hundred years, but hear the Church, without any limitation, without any reservation, or any restriction of time whatsoever. That is, at all times; in all things until the end of time; and he that does not hear the Church, let him be unto thee, says Christ, as a heathen and as a publican. Therefore, Christ says, that those who refuse to hear the Church must be looked upon as heathens; and what is a heathen? One that does not worship the true God; and a publican is a public sinner. This is strong language. Could Christ command me to believe the Church if the Church could have led me astray—could lead me into error? If this teaching of the Church is corruption, could He, the God of truth, command me, without any restriction or limitation, to hear and believe the teaching of the Church which He had established? Again: Our Divine Saviour commands me to hear and

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believe the teaching of the Church, in the same manner as if He himself were to speak to us. "He that heareth you," says He, in His charge to the Apostles, "heareth Me, and He that despiseth you, despiseth Me." So then, when I believe what the Church teaches, I believe what God teaches. If I refuse what the Church teaches I refuse what God teaches. So that Christ has made the Church the organ by which He speaks to man, and tells us positively that we must believe the teaching of the Church as if He Himself were to speak to us. Therefore, says St. Paul in his Epistle to Timothy, "the Church is the ground"—that is the strong foundation—"and the pillar of the truth." Take the ground or foundation of this edifice away, and it crumbles down. So with regard to these pillars upon which the roof rests; take them away and the roof will fall in. So, Paul says the Church is the ground and the pillar of the truth, and the moment you take away the authority of the Church of God, you induce all kinds of errors and blasphemous doctrines. Do we not see it? In the sixteenth century, Protestantism did away with the authority of the Church and constituted every man his own judge of the Bible, and what was the consequence? Religion upon religion and church upon church sprung up into existence, and has never stopped springing up new religions and churches to this day. When

I GAVE MY MISSION

in Flint, Michigan, I invited, as I have done here, my Protestant friends to come and see me. A good and intelligent man came to me and said: "I avail myself of this opportunity to converse with you." "What Church do you belong to, my friend?" said I. "To the Church of the Twelve Apostles," said he. "Ha! ha!" said I, "I belong to that Church too. But tell me, my friend, where was your Church started?" "In Terre Haute, Indiana," says he. "Who started the church, and who were the twelve Apostles, my friend," said I. "They were twelve farmers," says he; "we all belonged to the same Church—the Presbyterian—but we quarreled with our preacher, separated from him, and started a church of our own." "And that," says I, "is the twelve Apostles you belong to—the twelve farmers of Indiana!" That Church came into existence about fifteen years ago. A few years ago, when I was in Terre Haute, I asked to be shown the Church of the Twelve Apostles. I was taken to a window and it was pointed out to me. "But it is not in existence any more," said my informant; "it is used as a waggon-maker's shop now!" Again, St. Paul, in his Epistle to the Galatians, says: "Though we Apostles, or even an angel from heaven, were to come and preach to you a different gospel from what we

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have preached, let them be anathema." Says St. Paul, "If any one shall dare to preach a different doctrine from what we have preached, let them be damned." That is the language of St. Paul, because, my dearly beloved people, religion must come from God, not from man. No man has a right to establish a religion; no man has a right to dictate to his fellow-men what he shall believe, and what he shall do, to save his soul.

RELIGION MUST COME FROM GOD,

and any religion that is not established by God is a false religion, a human institution and not an institution of God; and, therefore, did St. Paul say in his Epistle to the Galatians: "Though we Apostles, or even an angel from heaven, were to come and preach to you a new gospel, a new religion, let them be anathema." You see, then, my dearly beloved people, from the texts of the Scripture I have quoted, that if the Catholic Church has been once the true Church, then she is yet the true Church. You have also seen from what I have said that the Catholic Church is the institution of God, and not of man, and this is a fact — a fact of history — and no fact of history so well supported, so well proved, as that the Catholic Church is the first, the Church established by Jesus Christ. So, in like manner, it is an historical fact that all the Protestant Churches are the institution

of man — every one of them. And I will give you their date, and the name of their founder or institutors. In the year 1520 — 351 years ago—the first Protestant came into the world. Before that one, there was not a Protestant in the world, not on the face of the whole earth; and that one, as all history tells us, was Martin Luther, who was a Catholic priest, who fell away from the Church through pride, and married a nun. He was excommunicated from the Church—cut off, banished, and he made a new religion of his own. Before Martin Luther there was not a Protestant in the world; he was the first to raise the standard of rebellion and revolt against the Church of God. He said to his disciples that they should take the Bible for their guide, and they did so, but they soon quarreled with him. Zwinglius, and a number of others, and every one of them, started a new religion of his own. After the disciples of Martin Luther, came John Calvin, who, in Geneva, established the Presbyterian religion, and hence almost all of those religions go by the name of their founder. I ask the Protestant, “Why are you a Lutheran, my friend?” “Well, says he, “because I believe in the doctrine of good Martin Luther;” hence not of Christ, but of man—Martin Luther. And what kind of man was he? A man who had broken the solemn oath he had made at the altar of God, at his ordination, and married a Sister

And I will give of their founders 1520 — 351 years into the world. Not a Protestant in the whole earth; us, was Martin, who fell away, and married a created from the he made a new Martin Luther world; he was of rebellion and od. He said to take the Bible, but they soon, and a number them, started a the disciples of Calvin, who, in terian religion, gions go by the the Protestant, my friend?" believe in the " hence not of er. And what ho had broken at the altar of rried a Sister

Catharine, who had also taken the same oath of chastity and virtue. And this is the first founder of Protestantism in the world. The very name by which they are known tells you they came from Martin Luther. So the Presbyterians are sometimes called Calvinists, because they came from, or profess to believe in, John Calvin. After them

CAME HENRY THE EIGHTH.

He was a Catholic, and defended the Catholic religion; he wrote a book against Martin Luther in defence of the Catholic doctrine. That book I have myself seen in the library of the Vatican at Rome a few years ago. Henry the VIII. defended the religion, and for so doing was entitled by the Pope, "Defender of the Faith." It came down with his successors, and the good Queen Victoria inherits it to-day. He was married to Catharine of Arragon; but there was at his court a maid of honor to the Queen, named Ann Boleyn, who was a beautiful woman, and captivating in appearance. Henry was determined to have her. But he was a married man. He put it in a petition to the Pope to be allowed to marry her — and a foolish petition it was, for the Pope had no power to grant the prayer of it. The Pope and all the Bishops in the world cannot go against the will of God. Christ says: "If a man putteth away his wife, and marrieth

another, he committeth adultery, and he that marrieth her, who is put away, committeth adultery also." As the Pope would not grant the prayer of Henry's petition, he took Ann Boleyn, anyhow, and was excommunicated from the Church. For a while, there was another maid of honor, prettier than the first, more beautiful and charming in the eyes of Henry, and he said he must have her too. He took the third wife, and a fourth, fifth and sixth followed. Now, this is the founder of the Anglican Church, the Church of England; and, therefore, it is that it goes by the name of the Church of England. Our Episcopalian friends are making great efforts now-a-days to call themselves Catholics, but they shall never come at it. They own the name Catholic is a glorious one, and would like to possess it. The Apostles said: "I believe in the Holy Ghost, the holy Catholic Church" — they never said in the Anglican Church. The Anglicans deny their religion, for they say they believe in the Holy Ghost, the holy Catholic Church. Ask them, are they Catholics, and they say yes, but not Roman Catholics. We are English Catholics. What is the meaning of the word Catholic? It comes from the Greek word *Catholicus* — universal — spread all over the earth, and everywhere the same. Now, first of all, the Anglican Church is not spread all over the earth; it only exists in a few countries, and

chiefly only where the English language is spoken. Secondly, they are not the same all over the earth, for there are now four different Anglican Churches: The Low Church, the High Church, the Ritualistic Church and the Puseyite Church. Catholicus means more than this, not only spread all over the earth and everywhere the same, but it means, moreover, at all times the same, from Christ up to the present day. Now, then, they have not been in existence from the time of Christ. There never was an Episcopalian Church or an Anglican Church before Henry the VIII. The Catholic Church had already existed one thousand five hundred years before the Episcopal Church came into the world. After Episcopalianism, different other churches sprang up. Next came the Methodist, about one hundred and sixty years ago. It was started by John Wesley, who was at first a member of the Episcopalian Church, subsequently joined the Moravian brethren, but not liking them he made a religion of his own — the Methodist Church. After John Wesley, several others sprang up; and, finally, came the Campbellites, about forty-five years ago. This Church was established by Alexander Campbell, a Scotchman. Well, now, my dearly beloved people, you may think that the act of the Twelve Apostles of Indiana was a ridiculous one, but they had as much right to establish a Church

as Henry the VIII. or Martin Luther or John Calvin.

THEY HAD NO RIGHT AT ALL,

and neither had Henry the VIII. nor the rest of them any right whatsoever. Christ had established His Church and given His solemn oath that His Church should stand to the end of time ; promised that He had built it upon a rock, and that the gates of hell should never prevail against it. Hence, my dear people, all those different denominations or religions are the inventions of man, and I ask you, can man save the soul of his fellow-man by any institution he can make? Must not religion come from God? and therefore, my dearly beloved separated brethren, think over it seriously. You have a soul to save, and that soul of yours must be saved or damned ; either one or the other ; either dwell with God in heaven or with the devil in hell. Therefore, seriously meditate upon it. When I gave my missions in Brooklyn, New York, several Protestants became Catholics. Among them, there was a very highly-educated and intelligent Virginian. He was a Presbyterian. After he had listened to my lectures, he went to see his minister, and he asked him to be kind enough to explain a text of the Bible. The minister gave him the meaning. " Well, now," said the gentleman, " are you positive and sure that it is

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the meaning of the text, for several other Protestants explain it differently?" "Why, my dear young man," says the preacher. "we never can be certain of our faith." "Well, then," says the young man, "good-bye to you ; if I cannot be sure of my faith in the Protestant Church, I will go to where I can," and he became a Catholic. We are sure of our faith in the Catholic Church, and if our faith is not true, Christ has deceived us. I would, therefore, beg of you, my separated brethren, to procure yourselves Catholic books. You have read a great deal against the Catholic Church ; now read something in favor of it. You can never pass an impartial sentence if you do not hear both sides of the question. What would you think of a judge, before whom a policeman would bring a poor offender, and who, on the charge of the policeman, without hearing the prisoner, would order him to be hung ? "Give me a hearing," says the poor man, "and I will prove my innocence ; I am not guilty," says he. The policeman says he is guilty.

"WELL, HANG HIM, ANYHOW,"

says the judge. What would you say of that judge ? Criminal judge ! unfair man ! You are guilty of the blood of the innocent. Would not you say that ? Of course you would. Well, now, my dearly beloved Protestant friends, that is what you have been doing all along ; you

have been hearing one side of the question and condemning us Catholics as a superstitious lot of people ; poor ignorant people, idolatrous people, nonsensical people ; going and telling their sins to the priest ; and what, after all, is the priest more than any other man ? My dear friends, have you examined the other side of the question ? No ; you do not think it worth your while, but this is the way the Jews dealt with Our Lord and Saviour Jesus Christ ; and this is the way the Pagans and Jews dealt with the Apostles, the ministers of the Church and with the primitive Christians. Allow me to tell you, my friends, that you have been treating us precisely in the same way the Jews and Pagans treated Jesus Christ and His Apostles. I have said this evening hard things, but if St. Paul were here to-night, in this pulpit, he would have said harder things, and if Christ himself had been here He would have said harder things still. I have said them, however, not through a spirit of unkindness, but through a spirit of love, and a spirit of charity, in the hope of opening your eyes that your souls may be saved. It is love for your salvation, my dearly beloved Protestant brethren—for which I would gladly give my heart's blood—my love for your salvation that has made me preach to you as I have done. “ Well,” say my Protestant friends,

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would not he be right?" Let us suppose now a man in Ottawa, who wants to go to Chicago, but takes a car for New York; the conductor asks for his ticket, and at once says: "You are in the wrong car; your ticket is for Chicago, but you are going to New York." "Well, what of that," says the passenger, "I mean well." "Your meaning will not go well with you in the end," says the conductor, "for you will come out at New York, instead of Chicago." You say you mean well, my dear friends, but let me tell you that meaning well will not take you to heaven; you must do well also. "He that doeth the will of my Father," says Jesus, "he alone shall be saved." There are millions in hell that meant well. You must do well, and be sure you are doing well, to be saved. Therefore, my dearly beloved separated brethren, I would advise you to procure at the Mission store, on Sussex street, a book called "Points of Controversy." Read it attentively, and you won't read it without being thoroughly convinced that the Catholic Church is the only true Church of God. Then, I would advise you to add the "Catholic Christian Instructed," which explains all the ceremonies of the Catholic religion; and all of you, my dear Catholics, should have these books in your families. You should read them yourselves, and lend them to

your neighbors, and thus be instrumental to their salvation. Living among so many separated brethren, you ought to be all well posted in your religion, so that you may be able to give a reason for the faith that is within you. I thank my separated brethren for their kindness in coming to these controversial lectures. I hope I have said nothing to offend them. Of course, I have given some hard raps, but the truth should be spoken, and it would be nonsense for me, as a Catholic priest, not to preach the Catholic doctrines.

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III.

CONFESSION.

Sermon Preached at the Immaculate Conception
Church, New York, 1879.

"That you may know that the Son of man hath power on earth to forgive sins, then did Jesus say to the man sick of the palsy . . . 'Take up thy bed and walk into thy house.'"
—Matt. ix.

Dearly Beloved Christians—There is hardly a doctrine of our holy religion on account of which we are so frequently calumniated, slandered and misrepresented, as confession. How often have you heard it asserted, sometimes by ministers of the Gospel, sometimes in Sabbath schools, and sometimes in books in which we are calumniated and slandered, that Catholics believe that, in order to obtain the pardon of their sins, all they have to do is to go and tell them to a priest; and, after having done so, they can commence again their course of sin; and others have gone so far as to say

that we Catholics have to pay to the priest a certain amount of money in order to obtain the pardon of our sins; and a certain English minister or preacher has even ventured so far as to give the various prices for which sins are forgiven in

THE CATHOLIC CHURCH.

He says that when a Catholic has been guilty of murdering his father or his mother, and wishes to obtain pardon of the sin, he has to pay a pound sterling (that is \$5); when he has been guilty of adultery, half that sum, or \$2.50; when guilty of fornication, the same; when he has whipped his wife, a crown, or \$1, and when he has been gloriously drunk, a shilling will do. (Laughter.)

Well, now, all of you, my dear Catholics—you, who have been going to confession all the days of your life—well know that you have never paid one penny to obtain the pardon of your sins. What must we think of such men who preach the Gospel, and what must we think of such a religion that endeavors to put down another by calumny and slander? Is that the religion of God? Is that Christianity? I leave it to your own good sense to judge, to the good sense of those who are not Catholics, and who have heard it repeatedly. Is that the spirit of God? Is that the spirit of charity?—to put down another body of Christians by slandering

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and misrepresenting their doctrines. Why do they not attack the real doctrines of the Church? Why have they beaten the way attacking doctrines of which, in reality, their ignorance clearly shows they know nothing. Every Catholic abhors the idea of believing that sins can be forgiven for money. The Catholic Church considers it one of the greatest sacrileges in existence. If a priest were to take money for forgiving sins, according to the laws of the Catholic Church that priest could never exercise priestly functions any more; but there never has been an instance of that kind, for that priest would be degraded for life. What, then, is the Catholic doctrine on

THE SUBJECT OF CONFESSION ?

The Catholic Church teaches that no sins can be forgiven without true and sincere repentance on the part of the sinner for the sins by which he has offended God, and a firm resolution to avoid all sins for the future. Ask any Catholic : "Can the priest forgive you your sins if you are not sorry for them?" Even the most ignorant Catholic will answer you : "No, sir." No sins can be forgiven without true and sincere sorrow and repentance for them. Do you not believe in that, my dear Protestant friends? "Of course I do," you say in reply. Now that is the Catholic doctrine. Then, again, the Catholic Church teaches that no sin can be

forgiven, even if we have true and sincere sorrow for the same, unless we are fully determined to do all in our power to avoid sin for the future; for there would be no sincere repentance unless there was also a determination to commence a new life—to avoid sin for the future. My dear Protestant friends, have you any objection to that? “No, sir; that is precisely my opinion.” Well, then, you are so far a Catholic without knowing it. That is the Catholic doctrine; you see, if you only knew the Catholic religion many of you would abandon your errors and embrace the truth. But the misfortune is this that many of your preachers keep you in error: they will not let you see the doctrine of the Catholic Church; for they know very well if you were to know the doctrines of the Catholic Church you would become Catholics, unless some human considerations would hold you from embracing the truth. So, then, the Catholic doctrine is that when a man has a true and sincere repentance for his sins, and a firm resolution to do all in his power to avoid sin for the future, and when, with these dispositions, he confesses his sins to the priest of God, then the priest has the power of forgiving his sins in the name of God and by

THE AUTHORITY OF GOD.

“So that,” says my Protestant friend, “you believe the priest has the power of forgiving

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sins. Well, now, I do not believe in that, that
man can forgive sins—I shall never believe in
that. Is not the priest a man?" "Why, of
course he is a man; he is not a woman."
"Well, then, I shall never believe that the
priest can forgive sins." Now, my Protestant
friend, are you reasonable in your objection to
that? Let us examine whether God can give
such power to man—to forgive sins in His
name, and by His authority, if He chooses to do
so. What do you say to that? Can God give
such power to man? "Of course," says my
Protestant friend, "God can do anything; God
is all-powerful. If God wishes to give such
power to man He can do it; who is to hinder
Him from giving such power to man?" Well,
I am going to prove to you, now, that God has
given this power to man. "No, sir, you can
never do that," says my Protestant friend. But
I will prove to you that God has given such
power to man; for no man, with common sense
or reason, can doubt for a moment that God
can give this power to man. I shall prove it to
you from the Bible, and that is the book you
like, do you not, my dear Protestant friends?
It is the book of God, for which we Catholics
have a very high veneration; and it is from
this holy book of God that I shall prove that
God has given such power to man.

In the ninth chapter of the Gospel of St.
Matthew we read that on a certain occasion.

there was brought before our Divine Lord a man sick of the palsy, and when our Blessed Lord saw the poor palsied man He was moved with compassion, and said to the palsied man: "Son, be of good heart, thy sins are forgiven thee."

THE SCRIBES AND PHARISEES

heard the Blessed Saviour say, "Thy sins are forgiven thee," and they murmured within themselves, and said, precisely as our Protestant friends say: "Who can forgive sins but God?" And Christ, reading the secret thoughts of their minds, said: "Why do you murmur at this? Which is it easier to say, thy sins are forgiven thee, or, take up thy bed and walk into thy house? But," said He, "that you may know that the Son of Man" (He does not say that you may know that the Son of God, but "that you may know that the Son of Man.") You know Christ was both God and man—He is God from all eternity, equal to the Father and the Holy Ghost, and He became man eighteen hundred and seventy-nine years ago, when He was born in the stable at Bethlehem) "hath the power on earth to forgive sins;" and then did He say to the man sick of the palsy: "take up thy bed and walk into thy house;" and the sick man was instantly cured, and he took up his bed and walked into the house. Here, our Divine Saviour performed a miracle to prove

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ing sins.

Now, in St. John, twentieth chapter, our
Saviour says: "All power hath been given to
Me in heaven and on earth; therefore, as the
Father hath sent Me, I also send you. As I
have been vested by the Father with all power,
so I also send you vested with all power; and
then, breathing upon them (Apostles), He said:
"Receive ye the Holy Ghost; whose sins you
shall forgive, they are forgiven them, and whose
sins you shall retain, they are retained." Now,
my dear Bible friends, you who say the Bible is
your teacher, I beg of you, in the name of God,
to divest yourselves of all prejudices, of all
preconceived notions, and kindly, sincerely,
before God, study the Bible, study the words of
Jesus Christ. What did Christ mean when He
said, breathing upon His Apostles: "Receive
ye the Holy Ghost?" Who is the Holy Ghost?
The Holy Ghost is the Third Person of the
Adorable Trinity. "Receive ye the Holy
Ghost; that is, "Receive ye the power of God,"
for Holy Ghost, in the Holy Scriptures,
frequently stands for the power of God; as in
the first chapter of

THE ACTS OF THE APOSTLES

our Divine Saviour says: "Not many days
hence you shall receive the power of God."
What was that power of God? It was the

reception of the Holy Ghost on the day of Pentecost. "Receive ye, therefore, the power of God and whose sins you shall forgive they are forgiven them." Is not that clear and explicit? What did our Divine Saviour mean when He said, "Whose sins you shall forgive, they are forgiven them?" Did He mean what He said? Most assuredly so. There was no duplicity in Christ; there was no double dealing in Him. He did not say one thing and mean another thing. When He said to His Apostles: "Whose sins you shall forgive, they are forgiven them," He gave them the power of forgiving sins.

Some years ago, when I was pastor of St. Francis Xavier Church in St. Louis, Mo., I was called to a sick lady, and when I came to the house I found, with the sick lady, a Protestant doctor. I asked the doctor to leave me alone with the lady for a few moments, and he did so. In the meantime, I heard the lady's confession, and administered to her the consolations of our holy religion—the Sacraments of the Church. Having got through, I said to the doctor that he might come in; but the doctor was a Yankee, and you all know that the Yankees are a very inquisitive people, and always want to know the ins and outs of everything (laughter); and so, the doctor said to me: "What have you been doing, sir?" "Well, doctor, that is a very impertinent question; but

the day of Pentecost, the power of God was manifested in the fact that He forgave them by His Holy Spirit. "You do not pretend to forgive them," said the doctor. "Yes, sir, I mean when He said, 'Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven them.' That is a very extraordinary power." "Yes, sir, but you do not believe in that power," said I. "No, sir," said he, "no, no; I do not believe in any such nonsense as that." "Well, doctor," said I, "do you believe the Apostles had the power of forgiving sins?"

"NO, SIR," SAID HE, "I DO NOT."

"Well, doctor, what did our Divine Saviour mean when, breathing upon His Apostles, He said, 'Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven them?' What did Christ mean, doctor, at that time?" "Well, I declare," said he, "that is a tough question." "A little tough, doctor. Will you be kind enough to answer it?" "Well," said the doctor, "I am not prepared for that now. I am here on professional business, and am not prepared to answer you now, but I will see you again." "Do, doctor, please see me again." The doctor was a sincere and honest man, and when he arrived at his office he remembered his promise to see me again, and, knowing that he should become familiar with the subject in order to talk with me, he procured himself some books on the Catholic doctrine, and read them

through very carefully, until he became convinced that confession is of Divine origin. He became interested in the matter, and procured more books, and finally became convinced that the Catholic Church is the only true Church of God. Three weeks after that there came a rap at my door. "Walk in," and the doctor walked in. "Father," says he, "will you be kind enough to hear my confession?" "Eh, doctor! hear your confession? Why you do not believe in that?" (Laughter.) "I do, Father," says he, "and believe in all the other doctrines of the Catholic Church. I am thoroughly convinced that it is the only true Church of God, and I would like to make my confession." "All right, doctor; get on your knees." He got on his knees, and I heard his confession, and received him into the Church. Well, perhaps, some of my Protestant friends will say to-night: "Was he not a fool of a man?" No, my friends: he was a very wise and well-educated man—a very smart man; and so wise you will be,

MY DEAR PROTESTANT FRIENDS,

if you would only take the trouble that the doctor took to examine both sides of the question. But here is your misfortune: you are a one-sided people; you never examine both sides of the question. Tell me, candidly, now, did you ever read a Catholic book in your life?"

He became convinced of the origin. He and procured that the true Church of Rome came a rapid doctor walked you be kind "Eh, doctor! do not believe Father," says doctrines of the fully convinced of God, and I sion." "All He got on tion, and re- ell, perhaps, say to-night: ?" No, my well-educated wise you will

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"No, sir, I would not take up a Catholic book." "But you have read a great many books against Catholicity?" "Yes, I have; and that is the very reason I do not want to read any more about it." Well, that shows you are a one-sided people. How can you give an impartial judgment when you have examined but one side of the question? What would you say of a judge who sits in the criminal court, when a policeman brings in a poor fellow, and says to the judge: "Judge, this man is guilty of such and such a crime." "Well, then, hang him," says the judge. "But," says the poor man, "Judge, I am innocent, and I am able to prove my innocence. I am able to bring you evidence and witnesses to prove that I am innocent." But the policeman insists that he is guilty. "Well, then," says the judge, "hang him anyhow." (Laughter.) What would you say of such a judge? "Ah!" you would say, "unjust, cruel, blood-thirsty man; you are guilty of shedding innocent blood! Why do you not hear the man? Why do you not hear his evidence, and his witnesses, and his proofs? You are guilty of the blood of an innocent man, and you have condemned him without examination." Well, now, my dear Protestant friends, allow me to tell you (and I hope you will not be offended, for no man of sense can be offended by the truth) that is the way you have been treating the Catholics all the time. "Hang

them, anyhow," you say. Did you ever examine the doctrines of our holy religion? Did you ever read a Catholic book? Never in your life; and, then, you condemn us—condemn us without knowing what we are.

IS THAT THE PART OF A SENSIBLE MAN?

Is that just, I ask you? It is very hard to tell you that you have been acting so unjustly to us Catholics; but, certainly, none of you can be offended, for you know it is a fact. You have been condemning us; you have been turning us into ridicule; you have been holding us up to the odium of the people, without knowing what the Catholic religion is at all. That is the way Jesus Christ was treated, and that is the way you are treating the followers of Jesus Christ. Oh! my dear Protestant friends, do become more just, more fair, more honest and charitable towards your fellowman. Condemn him not without knowing that he really deserves to be condemned. Do not examine one side of the question, but give a fair hearing to both sides. Do I ask anything unreasonable? Is that not fair and just? I would therefore recommend to you to procure yourselves Catholic books. You have read a great many books against us; now examine the other side of the question. Procure yourselves Catholic books, in which our doctrines are thoroughly stated and thoroughly defended. I recommend to you

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the three following books: "Protestantism and Catholicity," "Points of Controversy," and "The Manual of Instruction."

I must continue, with my proof from the Bible, on Confession. In St. Matthew our Divine Saviour says (sixteenth chapter): "I will give to you," says He to His Apostles, "the keys of the kingdom of heaven. And whatsoever you shall bind on earth, shall be bound in heaven; and whatsoever you shall loose on earth shall be loosed likewise in heaven." Here, you see, our Divine Saviour gave to His Apostles

A VERY EXTRAORDINARY POWER.

For what purpose were the keys? Why, of course, to open the door. They were given for the purpose of unlocking Heaven to the repentant sinner. Here, again, our Divine Saviour confers the same power on His Apostles that He conferred upon them in the Gospel of St. John (twentieth chapter.) Now, did the Apostles understand these words of Christ in the same manner as we Catholics understand them, in the nineteenth century, and as they have been understood for so many centuries? Did they really believe that they had the power of forgiving sins? They did; and they gloried in that power. St. Paul, in his Epistle to the Corinthians, says: "Let a man so look upon us as the ministers of Christ and the dispensers of

the mysteries of God, for we are the ambassadors of Christ." Now, what is an ambassador? An ambassador is one who is sent by one power to another power, to act for the power that sent him. If, for instance, the English Government sends an ambassador to Washington, that ambassador acts in the name of the English Government, and whatsoever he does in Washington is considered as done by the English Government itself: his acts are the acts of the English Government. "Now," says St. Paul, "we are the ambassadors of Christ." When did Christ constitute them ambassadors? When He said: "I will give to you the keys of the kingdom of heaven, and whatsoever you shall bind on earth shall be bound in heaven." It was then that Christ constituted His Apostles and their lawful successors in the ministry, the priests and Bishops of the Church, His ambassadors. Again, says St. Paul in his Second Epistle to the Corinthians: "We have the ministry of reconciliation." What does he mean by that? Why, of course, he means reconciling sinners to God. But how can they do so? Only by forgiving them their sins in the name of God. The sinner only becomes reconciled to God when his sins are forgiven. "So," says St. Paul, "He has placed in us the word of reconciliation, the power of reconciling the sinner to God by forgiving him his sins." And, therefore, St. John the Apostle, in his First

Epistle and first chapter, says : " God is faithful and just to forgive us our sins, and to cleanse us from our iniquities, if we confess them.

" IF WE CONFESS THEM."

There, St. John the Apostle makes confession a condition, without which no sin is forgiven. God is faithful and just to cleanse us from our iniquities, " to forgive us our sins, if we confess them." Hence, we see that in the primitive days of Christianity the Christians went to confession. In chapter xix., 18th verse, of the Acts of the Apostles, we read : " And many of those who believed, came, confessing and declaring their deeds." The multitude of the people — those who had been received into the Church — came, says the Bible, " confessing and declaring their sins " to the Bishops and priests of God. They did the same as Catholics do now : they came in crowds to confession, as Catholics do now on great festivals, such as Easter, Christmas, etc.—so says the Bible. Did the primitive Christians not know the Catholic doctrine? Were they ill-instructed? They knew its doctrines from the very lips of the Apostles, and hence the Catholic religion is now as it was in the primitive days — in the days of the Apostles.

And St. James the Apostle says to the priests of the Church : " Confess your sins one to the other, and pray one for the other, that you may

be saved." Here, you see, St. James the Apostle makes the confession of sins a condition of salvation also on the priests of the Church. In the Catholic Church it is not merely the laity that are bound to go to confession and tell their sins, but also the priest is bound to do so, and so, also, must the Bishops and the Cardinals; and even the Pope himself is bound to go to confession, should he have the misfortune to fall into sin, for he is a man like the rest of us, and any man may fall into sin. Confession is a divine law and must be observed by all. The priest, however, does not wait to fall into sin before he goes to confession, for, as a general thing, the priests of God strive to lead pure, moral and holy lives and keep themselves from sin; but, even if they do not commit any sin, they go to confession once a week or twice a month or so, and when they have nothing to confess, they confess the sins of their youth — of their young days — in order to humble themselves before God and once more obtain the forgiveness of Christ.

I might, my dear Christians, give you many more texts from the Bible in order to prove that confession is an institution of our Lord and Saviour Jesus Christ; that our Lord and Saviour has given to the Apostles, and to their successors in the ministry, the Bishops and priests of the Church, the power of forgiving sins. The words of Christ that I have quoted

are so plain, so explicit and so expressive, that it is impossible for any man who believe in the Bible to doubt them. "Whose sins you shall forgive," says the Son of the living God, "they are forgiven them." There is no other meaning to this but that He gave them the power of forgiving sins. "Well," says my Protestant friend, "I suppose the Apostles had the power of forgiving sins — that is plain from the Bible; but how do you get that power?" Well, now, when our Divine Saviour established His Church here upon earth, tell me, did He mean that the Church which He established was to last only during the lives of the Apostles? Was it to die with the Apostles? "Oh no!" says my Protestant friend, "of course not; it was to last forever, for if it were not to last forever, we would then be badly off." Well then it was to last forever, you say. Was it the intention of our Divine Saviour that the Church which He established should continue as He had established it, without any change? "Well, I suppose so; I guess that was His intention." Well, then, as He established it with the power of forgiving sins, therefore that power must remain in the Church; that necessarily follows. If you admit the premises, you must consequently admit the conclusion. Christ established His Church with the power of forgiving sins, and He wished His Church to remain as He established it; therefore He

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wished that power to remain in His Church to the end of all time. He wished that power which He had given to His Apostles to be communicated to their successors to the end of time; hence, we see that the Apostles gave the power to St. Paul. You all know, of course, that St. Paul was not one of the twelve original Apostles. I say you all know that, but the fact is, my dear Protestant friends, you who are talking so much of the Bible know very little about it. Do you really know, now, that St. Paul was not one of the twelve original Apostles? That is a clear fact from the Bible. St. Paul was a persecutor of the Church established by Jesus, for a long time. He was a Jew, and a very zealous Jew; but, by a miracle of God, he was converted, and after he was converted, and having been baptized by Ananias and received into the Church, he was consecrated a Bishop of the Church — as you see in the nineteenth chapter of the Acts of the Apostles. Then St. Paul was consecrated, by the other Apostles, a Bishop of the Church. Therefore, St. Paul was not present when our Divine Saviour said to His Apostles: "Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven them." Hence, St. Paul did not receive from Christ Himself the power of forgiving sins; he received it from the other Apostles, when he was ordained a Bishop of the Church. And St. Paul again consecrated

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Timothy and Titus; and so on. These, St. Paul consecrated Bishops of the Church, and gave to them the power of forgiving sins in the name of God and by the authority of God, just as he received it himself. Now, I will not quote any more texts from the Holy Scriptures, because it would occupy too much time. I will now, however, give quotations from

THE EARLY WRITERS OF THE CHURCH—

those who lived in the very days of the Apostles themselves, and who received all their Christianity from the Apostles. I will quote from their writings to show that in their day—eighteen hundred years ago—the doctrine of confession was preached as much as it is preached now. The first one from whom I will quote is St. Clement. St. Clement was a disciple of St. Peter the Apostle, and he was baptized and instructed by St. Peter in all the doctrines of the Catholic Church. He also was ordained by St. Peter a Bishop of the Church of God, and afterwards became one of the successors of St. Peter as Pope. St. Peter was the first Pope and St. Clement was the fourth. Of St. Clement, St. Paul says, in one of his Epistles, "that the name of Clement is written in the book of life," so that the Bible testifies that Clement is a saint of God. Now, Clement says in his first and second Epistles to the Corinthians: "Blessed Peter has taught that the faithful are

bound to confess their sins to the priests of the Lord. If, therefore, any one of you has conceived in his heart thoughts of infidelity, of envy, or jealousy, or any other evil thought, let him not be ashamed to confess this to the priest of the Lord, that, by salutary counsel, and by the word of God, he may be healed by him." This is the language of a disciple of St. Peter the Apostle, written eighteen hundred years ago, when Catholicity was in its very cradle. In the same century lived Dionysius, the Areopagite, who was a convert of St. Paul, and we read of his conversion in the Bible. There we read that when St. Paul went to Athens to preach the Gospel many became converts to the faith, and among those converts was a very eminent judge, a great philosopher—Dionysius, the Areopagite (Acts xvii.), and when St. Paul had instructed him, he baptized him, and after more thorough instruction St. Paul consecrated him Bishop of Athens. Afterward, Dionysius was transferred from Athens to Paris, France, by Clement, and he became the first Catholic Bishop of Paris. Well, Dionysius had in his diocese a certain priest called Demophalus, and another priest, having the misfortune to fall into sin, went to his brother priest Demophalus, and confessed his sin in order to obtain absolution; but Demophalus, comparing

THE SACRED OFFICE AND FUNCTIONS

of the priest with his sins, upbraided and reproached him, and refused him absolution, thereby driving the priest into despondency. In his despondency and despair, the priest wrote to Dionysius, complaining of the harshness of Demophalus, who refused him absolution for his sin. And then it was that Dionysius wrote his Eighth Epistle to Demophalus, in which he said: "We have received the keys of the kingdom of heaven to pardon the repentant sinner, but you have abused this power and you have driven the repentant priest to desperation by refusing him absolution of his sins." Hence from this you see that at that time—eighteen hundred years ago—not only the laity, but the clergy, confessed their sins, in order to obtain absolution. In the second century — over seventeen hundred years ago—lived Irenæus, who was a disciple of Polycarp, and he (Polycarp) was a disciple of St. John the Apostle. Now, Irenæus mentions that some women came to the Church and publicly confessed their sins, but others were converted with much difficulty; some spent their lives in holiness, confessing their sins, but others renounced the faith. Why did they renounce the faith? Because they had not the courage to confess their sins, and they knew that the true faith would not save them unless they did con-

fess their sins; and, as they had not the courage to do so, they abandoned the faith. Such was the conviction of the Christians seventeen hundred years ago, that they must either confess their sins or be condemned. In the same century lived Tertullian, who has written a whole book on Confession, and that book is called "De Pœnitentia." In that book he enters into all the particulars of the subject—how confession must be made; what preparation must be made for it, and what are the dispositions we must have in order to obtain the pardon of our sins. No one can read that book, written seventeen hundred years ago, without being thoroughly convinced that confession was at that time believed by

THE WHOLE CHRISTIAN WORLD.

Hear Tertullian (speaking of confession) (Exomologis): "But most people, more attentive to their present comforts than to salvation, neglect this confession of their sins, and put it off from day to day, like a man who has contracted some secret disease, which he is ashamed to expose to the eye of the physician, and prefers to perish rather than make it known." Tertullian inveighs against that false shame, and says: "If thou drawest back from confession, consider, in thine heart that hell-fire, which confession shall quench for thee; and first imagine to thyself the greatness of the

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future punishment, that thou mayest not doubt concerning the adoption of the remedy. * * * When, therefore, thou knowest that against hell-fire, after the first protection of baptism, ordered by the Lord, there is yet in confession a second aid, why dost thou abandon thy salvation? Why delay to enter on that which thou knowest will heal thee? Shall the sinner, knowing that confession (Exomologis) has been instituted by the Lord for his salvation, neglect it?"

St. Cyprian, after having spoken of the necessity of doing penance and of confessing our sins to the priest of the Church (Faith of Catholics, III. volume, page 51), says: "I beseech you, most dear brethren, let each confess his sins, while he that has sinned is among the living, while his confession can be admitted, while the satisfaction and the remission or pardon made through the priests are pleading before the Lord."

And so it was, my dear people, believed by the whole Christian world up to the time that Protestantism came into the world in the year 1520 — three hundred and fifty-nine years ago. Until then the whole Christian world, without any exception, all believed in the doctrine of confession. I might go on giving quotations upon quotations, by which I would keep you till to-morrow morning, if I were to give all the quotations from

those who have written on the subject of confession, in the first, second, third and fourth centuries ; but, if I were to do this, I would keep you too long, and were I to do that very likely I would be treated as

A CERTAIN PREACHER,

in Louisiana, was once treated. He was a very earnest and zealous man and was accustomed very often to preach long sermons, and so it happened that frequently people would leave the meeting-house while he was speaking. On one occasion he was preaching a very long sermon, and, as usual, the people began leaving the place, one by one, until finally they had all gone, and he was left alone with the sexton ; but he still continued preaching away at the sexton, until he also became tired ; so, taking the keys of the meeting-house, the sexton walked up to the desk of the preacher, and said : " Brother, when you get through, will you be kind enough to lock the door ? " Well, I would not care to be treated in this manner, and so, I will try not to commit the same fault. I will, therefore, pass over the quotations I might give from the early writers of Christianity ; but it is the reading of these Fathers of the Church (by the Fathers of the Church we do not mean the early priests, but we mean those who lived in the primitive days of Christianity, who were distinguished for their learning and for the sanctity of their

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lives) who wrote in Latin and Greek
sixteen, seventeen and eighteen hundred
years ago, that has led so many English
ministers to the Catholic Church. The English
clergymen—that is, the Protestant ones—have
read these books, and they find that sixteen
hundred years ago the Catholic Church was
precisely the same as it is to-day and, there-
fore, the Catholic Church must be the true
Church of God. "We have changed, we have
gone away from the original doctrines," they
say; "we have abandoned the doctrines of
Christ and His Apostles, and therefore if we
want to save our souls by belonging to the
Church of God, we must go back to

THE CATHOLIC CHURCH."

And within the last thirty-five years some two
thousand five hundred Protestant ministers in
England, in Germany and in this country "have
come over" to the Catholic religion; with-
in the last thirty-five years, nearly a hundred
preachers have been converted to the Catholic
faith every year, and many of these are Catho-
lic priests now in England, in Germany and in
America. The last Archbishop of Baltimore
was a Protestant; Father Preston, of New York,
was a Protestant; Father Doane, the Vicar-
General of Newark, was a Protestant; and the
fact is that I only begin to enumerate all of
those who are now Catholic priests, in this

country and in England, and who were once Protestant ministers. What induced these men "to come over" to the Catholic religion? Almost all of them had to lose a great deal, had to sacrifice a great many things, such as the loss of large salaries, influential friends, etc. They "came over" to the Catholic Church, because they were well convinced that it is the only true Church of God. You have heard of the conversion of the Bishop of Carolina—Bishop Ives. When he was a Protestant Bishop he probably had a salary of \$12,000 a year, and many perquisites besides. Well, when he became a Catholic he had nothing whatsoever, and he had to teach a little school in Manhattanville, which gave him \$50 per month, in order to support himself and his wife. His wife also became a Catholic. Afterward he was head of the Catholic Protectory of New York. He lost everything by his conversion. He was not only cut off from all his former friends and society, but suffered the loss of an immense salary and a very comfortable living. See what a sacrifice it was! What caused him to make this sacrifice, my friends? Nothing but a strong conviction that the Catholic religion is the only true religion of God. And so it was with all the preachers who became convinced that they were on the wrong track, and must change their course, and turn back to the right one, if they wanted to save their souls. But

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there are many other preachers who are thoroughly convinced that the Catholic religion is the true religion of God, but who have not the manliness, who have not the courage, to become Catholics. I have heard from Bishop Ives himself, when he was invited to St. Louis to deliver some lectures, that while he was on his way from New York to St. Louis

THREE PROTESTANT CLERGYMEN,

who had formerly been under him, called to see him. They came to ask his advice. "Well, Bishop, we are thoroughly convinced that we stand on quicksand, that is, that we are in the wrong religion, and we know where the rock is. What do you advise us to do?" "Why," said the Bishop, "of course I advise you to get out of the quicksand and get on the rock of the true Church of God." "But," said they, "what shall we do? we are married men, and have families, and how shall we support our families if we become Catholics?" "Well," said the Bishop, "I have nothing to say to that; you have a soul to save, and by all means you should save that soul." Well, these men never became Catholics; they continued preaching in the Protestant Church, although they had acknowledged that the Catholic Church is the only true Church of God. On one occasion a certain minister of the Presbyterian Church came to see me and introduced himself as such a min-

ister. I at once commenced reasoning with him to prove that the Catholic religion is the only true religion, but he interrupted me and said: "Do not reason with me at all; do not speak to my intellect. I am as thoroughly convinced that the Catholic religion is the only true religion as you are yourself; so do not reason with me, but give me the courage to become a Catholic." I gave him all the encouragement I could, but it seemed to have no effect. He wrote to me frequently, and in all his letters he told me that he was thoroughly convinced that the Catholic religion is the only true one, and the only one in which he could save his soul; and yet he kept on preaching Presbyterianism all the time, and finally died a Presbyterian. Bread and butter, my dear people, are powerful things to a hungry man, and they kept him back. Now, these are facts; and I might tell you many more such facts in regard to Protestant ministers, and I can give you the names and residences of those who have acknowledged to me that they were thoroughly convinced that there is no other religion than the Catholic religion.

Now, what trust can be put in these men—the men who slander and misrepresent us and our religion? None whatever. Now, my dear people, I say to you in all charity and love (for I feel for you), do not be guided by such men, but follow your own convictions. You believe in

the Bible ; then I say to you, follow that Bible ; read it without prejudice, without preconceived notions ; pray fervently to God that He may enlighten you and you will come over to the Catholic faith.

Again, it has been said that confession is

AN INVENTION OF MAN.

That is what some of our Protestant friends say. Well, if that be so, surely then they ought to be able to tell us the man who invented it, where it was invented, when it was invented, and in what country it was invented. I defy all the preachers of the world—I defy them all to tell me the name of the man who invented confession, to give me the name of the place where it was invented, and the date when it was invented. For the last three hundred years, ever since Protestantism came into existence, ministers of all denominations have gone through endless research and investigation in order to find out when, where and by whom confession was first introduced ; and after three hundred years of labor and investigation they have not been able to find it out. And why not ? Because there is no other institutor of confession than the Lord Jesus Christ, the Son of the living God. There is no other date of the institution of confession than the year 33 — eighteen hundred and forty-six years ago—when the Son of God, breathing upon His Apostles,

said: "Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven them." Then and there alone, in the Holy Land, sanctified with the blood of Jesus Christ; then and there, confession was instituted by the Son of the living God, and many, many ministers have acknowledged that confession is an institution of God, and they have tried of late years to introduce it among themselves. You are aware that the High Church Episcopalians are preaching confession now in England, in America, and all over the world; and there are probably thirty different Protestant churches in New York alone, where they are preaching confession now. After three hundred and fifty years they have finally come to the conclusion that they have been wrong, and are now convinced that confession must be an institution of God, and they are therefore inviting all to go to confession—but they do not get much custom yet. (Laughter.) What is the reason that they do not get much practice? It is because they are married men, perhaps, and people do not like to go to confession to a married man, for fear he might tell their secrets to his wife: and the Lord save them if the wife knows it! (Great laughter.) Whether that is the reason or not, I cannot say, of course, but at any rate, they are not much troubled with confession.

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CONFESSION.

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seventh street, in the Church of the Holy Innocents, a Protestant lady came and said she wanted to make her confession. "Are you a Catholic, madam?" I asked. "No, sir," she said, "I am an Episcopalian." "Well, then, why do you not go to confession to your own minister?" "Why," said she, "he is a married man." This shows, my dear Christians — the very preaching of these men shows — that they themselves are convinced that confession is of Divine origin. Again they say that confession demoralizes the people, that it is an institution of corruption and of immorality. Those parties who go about preaching are, as a general thing, very immoral men and women and impose upon the people. They know what suits the taste of the people, and they tell them that confession is an institution of immorality. Here is the criterion by which you will find out whether confession promotes immorality or not: You will find that Catholic fathers and Catholic mothers, who have been going to confession all the days of their lives, are very anxious that their children should be exact and regular in going to confession. They are always contented in their minds when they see that their children attend regularly to confession. Do you think if that father or that mother knew by experience that confession produced immorality, they would be anxious to see their son or their daughter go to confession regularly every

month? Why is it, then, that Catholic fathers and mothers are so anxious that their children should attend to confession? It is because they know, by their own experience, that the confessional is the most powerful of all means to preserve the morality and purity, in an especial manner, of the young—to preserve them good and holy. When Catholic fathers and mothers see that their sons and daughters go regularly to confession they are freed from all uneasiness; they know they are all right, and say to themselves: “That is the best boy in New York,” or “That is the best girl in New York,” for they know they are doing right. They would not go to confession if they were not honest and good—they know that. Hence the Catholics who know, by experience, what confession is, know also that it is the most powerful of all engines to promote morality, purity, benevolence, charity—in a word, to promote a Christian life, to promote a Christian character.

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IV.

THE REAL PRESENCE.

Sermon Preached at the Immaculate Conception
Church, New York, 1879.

"And whilst they were at supper Jesus took bread and blessed and broke and gave to His Disciples, and said: 'Take ye and eat; this is My body;' and, taking the chalice, He gave thanks, and gave to them, saying: 'Drink ye all of this, for this is My blood of the New Testament which shall be shed for many, for the remission of sins.'"—St. Matthew, chap. xxvi., verses 26 and 28.

Dearly Beloved Brethren — I will prove from forty-five texts of the Bible the doctrine of the Catholic Church. I will also prove that the Catholic religion is the Bible religion, and that Protestantism stands condemned by its own Bible; and, moreover, I will prove that we must believe in mysteries — that is, in truths which we do not understand.

Now, in order that you may understand the

better the arguments which I shall bring before you this evening I shall first state the doctrine of our separated brethren — our Protestant friends—and that is a mighty hard job; for it is very hard to say what our Protestant friends do believe, and what they do not believe — they vary so much from each other. What one asserts as

A GOSPEL TRUTH,

the other denies as a positive heresy; hence it is very hard to say what our Protestant friends believe. But I will give the doctrine of some of the leading Protestant bodies. The Presbyterians say that in Communion we do not take the real Body and Blood of Jesus, but bread and wine as an emblem of Christ. The Methodists and the Baptists, and some others, say that in Communion we take bread and wine, not as an emblem of Christ, but in memory of Christ. The Lutherans—who are a very large body, for Protestantism started with Martin Luther and his religion — say it is bread and wine, but the Body and Blood of Christ at the same time. The High Church Episcopalian says it is the Body and Blood of Christ, and there is no bread and wine at all; but it is not transubstantiation.

Now, you see, it is very hard to say what they all believe. I shall now state the doctrine of the Catholic Church. It is the teaching of the

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Church which God established—the Church which was established by Jesus Christ, as I proved on a previous evening, and I defy any one to refute it—I do not care who he is—Beecher, or any one else. I defy them all to prove that the Catholic Church is not the Church established by the Son of

THE LIVING GOD, JESUS CHRIST.

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I say, then, that the Catholic Church teaches that by the power of God, and by the words of Jesus Christ, spoken by the priest in the Mass, the bread and wine are changed into the body and blood of Jesus Christ, and are truly and really received by the faithful in Holy Communion.

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Now, understanding the doctrine of Protestantism and the doctrine of Catholicity, let us see which has the Bible on its side—whether it is with Catholicity, or whether it is with Protestantism. For this purpose I shall read to you from the sixth chapter of St. John, and I will give you nothing but the Bible, and your own Protestant Bible, if you wish. I read from the Gospel of St. John, the sixth chapter, commencing with the forty-fifth verse of that chapter; and when you go home examine your Bible, dearly beloved Protestant friends, Do not think when I say dearly beloved Protestant friends I speak hypocritically—I love you, my dear Protestant friends; I feel a very deep

interest in your salvation, and I would give my very life to save you. I pity you exceedingly, because you are led astray, and you do not know it. I shall now read from St. John, as I have said: "It is written in the Prophets, and they shall all be taught by God," and that the time would come when the people would be taught not merely by the prophets, who were men, but that they would be taught of God, Christ being God and teaching them, and

THIS PROPHECY IS FULFILLED.

"Every one that hath heard of the Father and hath learned cometh to Me. Not that any man hath seen the Father, but he who is of God, he hath seen the Father."

"Amen, amen, I say unto you"—in the Protestant Bible we have "Verily, verily." The words of Christ at the time He was on earth were equivalent to a solemn oath. "He that believeth in Me, hath everlasting life." He promises them eternal life who believe in Him, and he commenced his doctrine in this solemn manner. "Amen, amen, he that believeth in Me hath everlasting life," and immediately He commenced the doctrine—"I am," says Christ, "the Bread of Life. Your fathers did eat manna in the desert and they died. This is the bread descending from heaven: that if any man eat of it, he may not die. I am the living bread"—not a "dead

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bread"—"which comes down from heaven. If any man eat of this bread," which He says He is Himself, "he shall live forever, and the Bread that I give to you is My own flesh."

My dearly beloved Protestant friends, do you believe that it is the flesh of Jesus Christ? "No," says my Protestant friend. "Oh! no, sir, I do not believe any such nonsense as that." What, my dear Protestant friends, do you not believe in the Bible? Do you not believe the word of God? He says it is His flesh: do you believe it? "No, sir, I do not." Well, but then, my dear friends, you do not believe in the Bible; you do not believe in Jesus Christ. "Why," says my Protestant friend, "how in the world can I believe in such a thing as that? I do not believe in it because I do not understand it. We Protestants are an intelligent and enlightened people, sir, and we do not believe in a thing we do not understand. It is good enough for Catholics to believe in such things, because they are simple-minded people who pin their faith to the sleeve of their priest; but we Protestants, we are an intelligent people, and we do not believe in things we do not understand."

DO YOU NOT, MY DEAR FRIENDS?

"No, sir, we do not believe in things we do not understand." My dear Protestant friends, tell me, do you believe that you see? "Well,

what a question! Do I believe that I see? Why, sir, I know that I see." And do you understand your sight? Can you explain your sight? Can you explain to me the operation of your eye? Do you understand that, when I address a congregation of three or four thousand people, all of these people are represented upon the retina of my eye with shape, form and color; and this material picture upon the retina of my eye brings to my mind thoughts, ideas and conceptions — thoughts of size, thoughts of shape, of form, of color, etc.?

Now, can you explain that to me — how this material picture upon the little ball of my eye can bring to my mind, which is a spiritual thing, all these thoughts, etc.? Can you explain that to me? I defy you all. The greatest man that has ever lived — the greatest philosopher — has never been able to explain how matter can act upon spirit. Now, here is an action of matter on the spirit, the material picture of my sight acting upon my soul, which is a spiritual thing, which cannot be seen, felt or touched, which you cannot explain. Here is a mystery—here is a thing that no man in the world can explain. You do not believe in natural mysteries, my dear Protestant friends?

Do you not believe that you can hear? "Why certainly I can hear — I know that I hear." Well, and how do you hear? "I suppose that I hear with my ears." Well, I know

you do not hear with your eyes. Can you explain your hearing? "Oh, no!" Here is

ANOTHER NATURAL MYSTERY

which you do not understand. Can you explain how that little air which comes from my lungs, the vibration of which air brings to your ear a sound, and that sound brings to your mind my thoughts, ideas and conceptions? Here is another natural mystery which you cannot comprehend. You say, you do not believe in mysteries; but here is another one you cannot understand, but in which you believe.

Do you believe that I move my hand? "I suppose so; I see it." And how do I move my hands? By my will. And what is my will? It is a spiritual thing, which cannot be seen, or felt; and that by the simple act of my will, I set into motion my hands, my lips, my eyes and my feet. In a word, the whole body of man is set into motion by the simple act of his will. Here is a mystery—here is a thing which you do not understand, but which you believe in.

You say you do not believe in mysteries, and what are you yourself but a mystery, from the crown of your head to the sole of your foot. What is a man but a combination of mystery upon mystery. You say you do not believe in mysteries, and what is all nature but mystery? The seed that you throw into the earth takes

root, and from that seed there springs up a mighty tree, that towers into the very clouds of heaven, and upon that tree appears beautiful foliage and charming flowers, and from those flowers come a delicious fruit, and from that fruit again thousands of other seeds. Can you explain it? Where is the man who can explain how that seed, which decays and rots can have the power of drawing out of the earth all the material that forms the tree, that shapes the leaf, that forms the flowers, and tinctures it in so delicate a way, in shape and form, and transforms it into fruit, and from that fruit come thousands of other seeds? Here is a natural mystery—a thing we do not understand. You Protestants do not believe in that? You do not believe in mysteries;

YOU ARE TOO SMART FOR THAT.

Do you believe that this earth on which we dwell is an immense ball that measures thousands of miles in circumference—a ball, with all its cities, towns and villages, its seas, lakes and rivers, mountains, etc? On what does this ball rest? On nothing, you say. It is suspended in space—hangs on nothing. Do you think that possible? How in the world can that be, that a ball of such tremendous weight hangs there, resting on nothing? Why does it not fall? Why is it suspended there? "Why," you say, "it is gravitation." And what is this

gravitation? You cannot explain what it is. There is another natural mystery, something else you do not understand.

You believe in telegraph lines, do you not? You believe in sending despatches. When you stand and talk to the operator, in the twinkling of an eye, whatever you say to the telegraph operator here in New York is gone to Europe. It does not take a minute to travel. What do you understand that to mean? "Why," you say, "it is electricity." Well, I guess it is; but will you be good enough to tell me what electricity is? "I do not know." There it is again: a mystery—something you cannot comprehend, but still you believe in it. And so, my dear people, light is a mystery; no man has ever been able to explain precisely what light is. You all have some idea what light is; but no man, from the days of Adam to the present time, could explain precisely what light is. Newton, the philosopher who was applauded as having discovered it, has been refuted, and we do not know yet what light really is. It is a natural mystery. And darkness is a mystery, and water is a mystery, and

EVERY BLADE OF GRASS IS A MYSTERY, and the stars in the firmament of heaven, and every living creature in the water and in the earth is a mystery: and you attempt to say, my Protestant friends, that you do not believe in



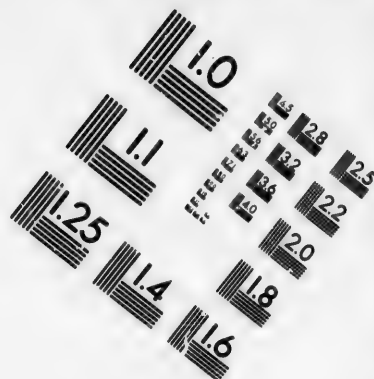
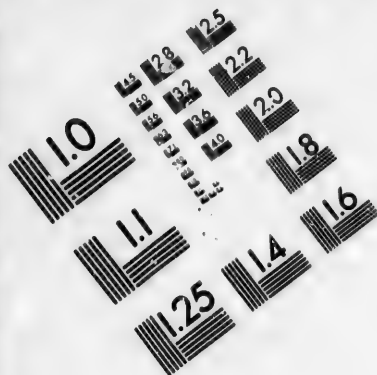
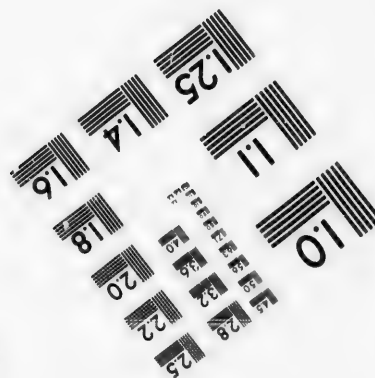
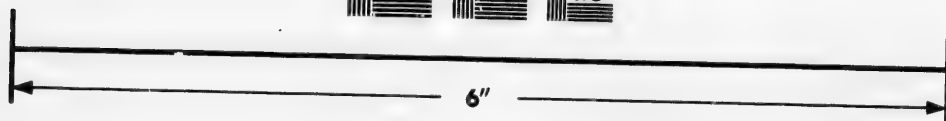
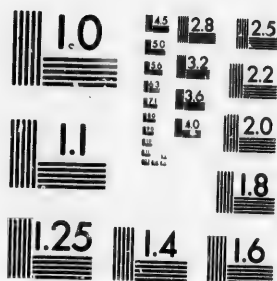


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mysteries, ignorant men that you are. If you were men of a little more education, if you knew a little more philosophy and knew a little more of natural sciences, you would never attempt to say you did not believe in mysteries; and every time that you say that you do not believe in mysteries you proclaim to the world that you are an ignorant man. Because you know how to cipher and read and write, and perhaps, by looking at a map, can tell the boundaries of the country in which you live, you imagine you are an enlightened people. But do not be too fast. "Do not crow until you get out of the woods," as the saying is. It is just because you know so very little that you attempt to say you do not believe in mysteries. The greatest of philosophers, the most scientific men of the age, have acknowledged that the world is full of mysteries, and almost everything is a mystery. From the very fact that the mind of man, my dear people, is narrow and limited, and that the mind of God is unlimited and without bounds, it follows that in the mind of God there are thousands of truths which the mind of man cannot fathom, and all these truths, which are in the mind of God, and which the mind of man cannot comprehend, all these are mysteries to the mind of man. The more developed the mind of man is, the more truths he perceives, which a man of little education must look upon as mysteries. For instance, the

mathematician—the man of mathematical mind—he sees many truths in mathematics which the man of no education in mathematics cannot see at all, and regards as a mystery. And so it is with the arithmetician; the results of certain complicated problems are perfectly clear to him, but to the man who knows nothing about it, it is a mystery.

You, for instance, may solve a problem by the Rule of Three, which is perfectly clear and correct to you, but the man who is ignorant of it regards it as a mystery; to you it is a truth, but to him it is a wonder.

AND SO IT IS WITH THE MIND OF GOD.

All those things which are evident truths to the mind of God may be mysteries to the mind of man.

Now, when God reveals these truths—when He says: "That is a truth," is not man bound to believe it? Is not God the infallible truth that cannot deceive? Is not His the wisdom that cannot be deceived? When, therefore, a truth is presented to our minds which we do not understand, what is the duty of man? Is he not bound to believe it? Is he not bound to believe what God teaches? Do you see anything unreasonable in that, my dear Protestant friends? You think you are reasonable in rejecting mysteries, but, in reality, you are very unreasonable. When an infallible Truth says a

thing, is it wise and reasonable that we should not believe it? In other words, is it not wise and reasonable for man to believe what God teaches? "Oh, of course," says my Protestant friend; "man is bound to believe what God teaches, whether he understands it or not." Very well, then; all we ask of you is to inquire, has God said it; and if He has said it, man is bound to believe it.

Now, then, with regard to the truth here before you—the truth of Transubstantiation—namely, that the bread and the wine, by the power of God, and by the words of Jesus Christ, spoken by the priest in the Mass, are changed into the body and blood of Jesus. Has God said that it is? We must examine, and if God has said it, man is bound to believe it. Do you not agree with me now, my dear Protestant friends? Where is the man that proposes to be a Christian, and does not say with me, "that is right, sir. If God has said it, we are bound to believe it." Well, then, let us see if God has said it. You want the Bible? "Yes, Father, we want the Bible—we love the Bible, sir." Very well, then, we shall give you the Bible: "And Jesus said, I am the bread of life which came down from heaven. I am the Living Bread which came down from heaven, and the bread that I will give to you is My flesh."

JESUS SAID IT IS HIS FLESH.

Do you believe it? Do you believe the Word of Jesus Christ? Do you believe the Bible? "The bread that I will give to you is My flesh." "And the Jews murmured among themselves," says St. John the Apostle, and said "how can this man give to us His flesh to eat?" You see, the Jews understood our Divine Saviour in the literal sense of the word—that they were really to eat His flesh and drink His blood—and they said: "How can this man give to us His flesh to eat?" Then Jesus said to them: "Amen, amen, I say unto you, unless you eat the flesh of the Son of Man, and drink His blood, you shall not have life in you." You shall never be saved, you shall never see eternal life. "He that eateth My flesh and drinketh My blood hath everlasting life, and I will raise him up on the last day." Christ here threatens with eternal damnation those that refuse to eat His flesh and drink His blood. Now, my dear Catholics, pay attention to that; you believe in the Church; you glory in being a Catholic, and you do not go to confession, you do not go to Communion. You do not eat the flesh of the Son of Man, and Jesus Christ says you shall be damned. Mind that well, my dear Catholics. These are the words of Jesus Christ: "You shall not have life in you." "He that eateth My flesh and drinketh My blood," says the

Saviour, "hath everlasting life, and I will raise him up on the last day, and he will live forever; for," says Jesus Christ, "My flesh is meat indeed and My blood is drink indeed." Christ knew that after fifteen hundred years Protestantism would come into the world in Germany, and that Protestantism would deny that it is the real body and the blood of Jesus, and that they would say that the bread and wine were only in memory of Christ. Therefore, says Jesus: "My flesh is food indeed," in truth and in reality, "and My blood is drink indeed," in truth and in reality. When, therefore, you desire to derive from the Bible the real and actual doctrine, you must read the Bible as it is—add nothing to it, take nothing away from it. Take the plain, obvious meaning of God's holy book, and then you have the Catholic doctrine. In order to derive the Protestant doctrine from the Bible, you must say just the contrary.

CHRIST SAYS, "MY FLESH IS FOOD INDEED."

"I believe it," says the Catholic; and the Protestant says, "I do not." Christ says, "My blood is drink indeed," in truth and reality. "I believe it," says the Catholic; and the Protestant says, "Lord Jesus, allow me to differ from you. You say it is your flesh, now allow me to differ from you. You say it is your blood, allow me to differ from you, and I

hope you will not take it as an insult. Allow me to tell you it is only bread and wine." So, the Protestant religion teaches precisely the contrary of what Jesus says. Now, who is the Bible Christian? Is it the Catholic, who says: "Yes, my Saviour, it is Thy flesh and it is Thy blood." Is it the Catholic who is the Christian? The Protestant says: "The Bible is my faith, the Bible is my teacher." And the Bible says: "If there be any man sick among you let him call in the priest of the Church, and let him pray over him, anointing him with oil in the name of the Lord." Here is the command of the Bible, that the priest must come to the sick man and anoint him with oil. Do you believe that, my Protestant friends? "Oh no, sir; I do not believe any such superstition as that." But the Bible says you must. "Oh! well, we cannot follow the Bible all the time," says my Protestant friend. Where is the Protestant who calls in the priest in time of sickness, that he may anoint the sick person with oil? You see, you do not follow the Bible, my dear Protestant friend; you do not take the Bible for your guide or teacher.

The Bible also says you must confess your sins — (St. James, fifth chapter.) Do you do that?

DO YOU CONFESS YOUR SINS?

"Why! do you think I am such a simpleton

as that?" answers my Protestant friend. But the Bible says so, my dear friend. Here you go against the Bible again. The Bible says also that you must fast. Christ says: "I have given you an example, that as I have done, you do in like manner." Christ fasted. Do you fast? "Of course not." The Bible tells us that the Apostles fasted, even after Christ had gone (thirteenth chapter of the Acts of the Apostles). We read of the Saviour fasting and praying. Do you fast? "Oh no, we do not fast." Well, then, you do not follow the Bible. "Unless you do penance," says the Saviour of the world, "you shall all perish." It is commanded in the Bible, and you say you follow the Bible. Christ Himself fasted forty days and forty nights, and the Apostles fasted. I cannot say too much in this lecture, as it would take too much time from the real subject on which I speak to-night—Transubstantiation.

"For My flesh," says Jesus, "is meat indeed and My blood is drink indeed. He that eateth My flesh and drinketh My blood abideth in Me, and I in him. As the living Father hath sent Me, and I live by the Father, so he that eateth Me, the same also shall live by Me." He does not say, he that eateth the remembrance of Me, or he that eateth the figure of Me; but He **says**, he that eateth Me. You say, my dear Protestant friends, you do not believe in mysteries. Well, now, I think it is a very great

mysterious thing to eat the figure of a thing. I do not believe there is a man in New York who could do that, for it would be pretty hard to know how to go about it. Yes, my dear friends, I think that is

A VERY MYSTERIOUS THING.

"He that eateth Me," says Christ, "the same also shall live by Me. This is the bread that came down from heaven, and he that eateth this bread shall live forever." Many, therefore, of His Disciples hearing it, said: "This is a hard saying, and who can believe it?" Some of His Disciples, therefore, you see, understood our Saviour to say that they must literally eat His flesh and drink His blood; for, if the Disciples understood Him as Protestants understand Him—that they were merely to eat a piece of bread and drink a cup of wine—none of the Disciples would have made any fuss about it. But they understood Him in the literal sense of the word, and, therefore, they said: "This is a hard saying." Now, the Disciples were to be the teachers of the world. Christ had chosen them for that purpose to go all over the world and to teach all nations of the earth; and it was, therefore, all-important that His Disciples should understand His doctrine—that they should have a correct idea of His doctrine—for if He left them in error, then He Himself would be the cause of the whole world going

into error. Then, if He was not to be understood in this manner, He was bound, by all the laws of justice, to explain Himself to His Disciples. Did He do it? No; but He insisted, more and more, that it was His body and blood. And Jesus, knowing in His heart that His Disciples murmured at this, said to them: "Does this scandalize you? Do you think this is beyond My power? You have seen Me giving sight to the blind, hearing to the deaf, speech to the dumb, restoring the lame and reviving the dead." Well, now, says Christ, if I can do these things, why can I not also change bread and wine into My body and into My blood? You believe that I have changed the dust of the earth into a living man, at the creation of time, and that I took

A RIB OUT OF ADAM'S BODY

and changed it into a woman. Now, says Christ, as it were, if I changed the dust of the earth into a living man, and a bone into a living woman, why cannot I also change bread and wine into My body and blood? "If, then," says Christ, "you shall see the Son of Man ascend up where He was before, it is the spirit that quickened, the flesh profiteth nothing. The words that I have spoken to you are spirit and life." They are realities—not dead figures, not dead remembrances. "The words that I have spoken to you are spirit and life; but there

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are some among you that believe not ;” for He knew who they were that did not believe and who would betray Him. You see Christ put those who do not believe on a level with Judas. And He said, therefore : “ I say to you that no man can come to Me, unless it be given to him by the Father.” Some of the Disciples could not believe what Christ said, and they left Him ; and Christ never called them back ; but, turning to the twelve Apostles, He said : “ Will you also go away ? Will you also abandon Me, because I teach a doctrine that you do not understand ?” And Simon Peter, the first Pope, answered Him : “ Lord, to whom shall we go ?” My God, says he, if we cannot take Thy word, whose word, then, shall we take ? We have known and we have believed that Thou art the Son of the living God, and therefore, says Peter, we believe it, because Thou, the Son of the living God, hath said it. We believe it, says Peter, in the name of all the rest of the Apostles, whether we understand it or not. Thou, oh ! God, Thou infallible truth and wisdom, Thou hast said it, and we believe it. Well, is it not a reasonable thing to believe, my Protestant friends, what God has said ? Did the Apostles believe as we do ? Did the primitive Christians believe as we do ? They did ; they believed that it was the real body and blood of Christ.

WHERE IS YOUR PROOF?

The Bible is my proof. You will take nothing but the Bible, and so you must have the Bible. I will now read from St. Paul's Epistle to the Corinthians (First Epistle and tenth chapter), where St. Paul exhorts the Christians to lead holy lives; and he gives them as a motive that they should lead holy lives, because they were permitted to receive the body and blood of Jesus Christ (chap. x., v. 14). "Wherefore, my dearly beloved, fly from the service of idols. I speak as to wise men. Judge you yourselves what I say."

I leave it to your own judgment—you are wise men, you are intelligent men. Is it not fair? Is it not reasonable that you should fly from the service of idols, and from everything that is sinful, because, said he, "The cup of blessing which we bless, is it not the Communion of the blood of Christ, and the bread which we break, is it not the Communion of the body of the Lord?" I read it as it is in the Protestant Bible. You see, St. Paul takes it for granted that they all believed it, and that therefore they should lead pure and holy lives, because they were daily permitted to receive the body and the blood of Jesus Christ. And in chapter xi. of the same Epistle to the Corinthians, St. Paul says, after instructing them to receive worthily: "I have received from the

Lord that which I also deliver unto you, that the Lord Jesus, the night in which He was betrayed, took bread, and, giving thanks, broke and said: 'Take ye and eat; this is My body, which shall be delivered for you. Do this for a commemoration of Me. This cup or chalice is the new testament of My blood. This do ye, as often as you shall drink, for a commemoration, or in memory of Me.'" "Oh," says my Protestant friend, "that explains all. Do this in remembrance of Me." Do what? "Take and eat," says Christ, "This is My body; take and drink, this is My blood; and do this in remembrance of Me." Do what in remembrance of Me? "Take and eat, this is My body," and drink, "this is My blood." Here is

THE SOPHISTRY OF OUR PROTESTANT FRIENDS,

in their explanation of the Bible. Christ did not say: Take the bread in remembrance of Me; take this wine in remembrance of Me. But He said: "Take and eat; this is My body, and take and drink; this is My blood," and do this eating of My body, and this drinking of My blood, in remembrance of Me. He did not say, take a sup of wine and a piece of bread, and remember Me; but He said: "Take and eat; this is My body, and take and drink; this is my blood." Remember Me as often as you shall eat My flesh and drink My blood—remember My suffering and My death. This is

precisely the explanation which St. Paul gives of these words of Jesus Christ; for, says St. Paul, "As often as you shall eat this bread, and drink this chalice, you shall show the death of the Lord until He cometh"—you shall remember the death of Christ, whenever you take your Holy Communion. "Wherefore, whosoever shall eat this bread and drink this cup unworthily shall be guilty of the body and blood of the Lord"—shall be guilty of the profanation of the body and blood of Jesus. Bu', my Protestant friend, how can I profane the body and blood of Jesus, when the body and blood of Jesus are not there at all? It must be there or I cannot profane it. If you would give the Bible the proper construction you would have to acknowledge it is the body and blood; but you deceive yourself in an incorrect construction. "But let a man prove himself, and so let him eat of the bread and drink of the chalice; for he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not respecting the body of the Lord." "I eat," says St. Paul, "my own damnation, for I eat and drink unworthily, because I do not respect the body and blood of Jesus there."

Now let me call your attention once more to words of the institution of Jesus Christ, recorded in St. Matthew, chapter xxvi., verse 26: "And while they were at supper, Jesus took bread in

His blessed and venerable hands, and He blessed and broke and gave to His Disciples and said, 'Take and eat, this is My body.' This was the night before He died on the cross—the night when, for the last time, He was to be with His Apostles in the flesh. Who shall attempt to say that Christ ever spoke anything else but the truth? Who shall attempt to call into question the truth of the words of the Son of God?

"TAKE AND EAT," SAYS HE; "THIS IS MY BODY;
TAKE AND DRINK; THIS IS MY BLOOD."

Did He speak the truth at that time? Why, of course He did. Christ ever spoke the truth, for He is Truth itself. If, then, Christ spoke the truth, the Catholic doctrine is the true one. If you say it was not His body and blood, then, my dear friends, you give the lie to Jesus. And where is the man who has the daring insolence and the daring blasphemy to accuse the Son of the living God of a lie.

Will you, my dear Protestant friends, give the lie to Jesus? Do you believe in Jesus Christ? "I do," you say. Do you believe what He says? "I do not," you say. Then if you do not believe in Jesus you are not Christians. Do not be talking any more about the Bible, for you do not believe in either. Throw overboard all Christianity, or become converts to the Catholic faith. You cannot believe in Jesus

and the Bible and hold on to your Protestantism, and deny that Christ spoke the truth. He did speak the truth. He said it was His body and it was His blood; and to say it was not His body and blood is giving Him the lie.

Now, this doctrine of the Catholic faith is as old as Christianity itself. It has been believed from the beginning of the Christian world, before Protestantism came into the world. You have only to read the works of St. Ambrose and St. John Chrysostom—and they are referred to by Protestants also as men of great learning, of extraordinary sanctity and virtue. These men have written whole books, fifteen and sixteen hundred years ago, on the Real Presence of Jesus Christ in the Adorable Sacrament of the Eucharist; and I thank God that many of our Protestant friends believe in the Bible, and that many Protestants are giving up their heresy and their error, and are admitting now the doctrine of the Catholic Church; and even in Germany, in spite of all the persecutions against the Catholic Church, under Bismarck, hundreds and hundreds of Lutherans, hundreds of learned men, of ability and wealth, are coming over to the Catholic Church — Protestant ministers among them. And in England, how many Protestant clergy, within the last thirty-five years, have been converted to our holy faith? Not less than two thousand five hundred. By what? By reading those books

that were written sixteen hundred years ago in Latin and Greek by our holy ancestors of the faith, and which contain the Catholic doctrine precisely as it is to-day. "We have been led astray; we have been separated from our mother, the original Church; we have done wrong; we have gone into the way of eternal perdition, and we must go back," they say. Hundreds and thousands are coming back at the present day to the Catholic Church in Germany, in England and in the United States. Many men who were once Protestant ministers are now Catholic priests, and several of them are Catholic Bishops, and even Cardinals, because they were men of intelligence,

MEN OF LEARNING AND EDUCATION;

they were not carried away by blind prejudice; they did not follow the road of the vulgar crowd. "I hate Catholicity, anyhow," you say. The Jews hated Jesus Christ, and that did not save them. And so you hate the Catholics anyhow; and that is not going to take you to heaven. Let me tell you that. When you are in eternity you will remember it, and then you will say, "Ah! that I had taken the advice of that old man;" but then it will be too late, for when you are once in that "lock-up" there is no getting out of it. Of course, there is no use of joking about these things. It is a very serious matter, and you have a soul to save. Save that

soul, and the only way to do so is by the true religion, and no religion established by man can do that. Therefore, I would recommend to all of you to pray fervently to God to draw you into the right path. Get the books which I have recommended—the three books which we call the set. Read them, and study them, that you may be able to understand the doctrine of the Catholic religion. When I gave a mission at St. Joseph's there was a young Virginian who went to his preacher and said to him: "You must answer the questions contained in this pamphlet of Father Damen, and if you do not do so to my satisfaction I am going over to the Catholic religion; and he proposed the questions. "Well," said the preacher, "you must not be thinking about these things: do not be bothering your head about them." "Well," says the young man, "I am not going to damn my soul; I must know the truth, and I want you to prove to me the truth." "Well," says the preacher, "I cannot do that; and there is no man in the world that can do it." "Well, then," says he, "good-by to you; I shall become a Catholic." And he became a Catholic, and a very highly educated Catholic. Now, was he not a sensible young man? He wanted proof, and when he could not get it he went where he could get it. I say, then, get the pamphlet containing my lectures, and read it attentively, and take it to your preacher and

ask him to refute it, and refute it to your satisfaction; and if he does not satisfy you, come to me, and I will make you sure of the truth.

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ANSWERS TO POPULAR OBJECTIONS AGAINST THE CATHOLIC CHURCH.

Lecture Delivered at the Basilica, Ottawa, Canada,
19th December, 1871.

"Remember my word that I said to you," said Jesus. "The servant is not greater than his Master; if they have persecuted me they will also persecute you; if they have kept my word they will keep yours also; but all these things they will do unto you for my name sake, because they know not him that sent me."—St. John, xv. chap., 20 and 21 verses.

Dearly Beloved Christians,—The Blessed Saviour has foretold that those who believe in Him and who follow His religion shall be persecuted, shall be calumniated, shall be slandered and misrepresented. "The Disciple is not better than the Master," He has said. "And if they have calumniated, and slandered and persecuted the Master, they will do the same to the Disciple." Hence, my dearly beloved Catholic

brethren and sisters, it is the lot of the true Church of God for ever to be slandered, calumniated and persecuted. It has been so of old. "Who are the Prophets?" says the Saviour. "Did not your fathers stone them and put them to death?" And the Apostles and primitive Christians for three hundred years suffered a fearful persecution for the religion of Jesus Christ. Hardly had the Church been ushered into existence when she was surrounded by a host of enemies, that all swore aloud her destruction and her annihilation. Rome and Jerusalem combined together to check her progress; all the powers of the Pagan Cæsars and the Jewish Church; all the Magistrates and Jewish Priests, all the Synod, and the Jewish Synagogue, all combined together and swore aloud that they should leave nothing untouched, and nothing undone to smother in its very cradle the Church of the Most High God—the Holy Catholic and Apostolic Church. For three hundred years the sword of persecution was lifted up, and the earth was anointed with the blood of the martyrs of the Church of Jesus. Rome, Jerusalem, Antioch, Lyons, and other cities were covered with the bodies of her generous and heroic sons—her Martyrs that died for the faith of Jesus Christ. Even the tyrants and the despots got tired with putting them to death one by one, and finally enveloped entire cities in one conflagration that thousands might perish at

once. Three hundred years I have said of fearful persecution was raised against the Church, and during these three hundred years not less than eighty millions—that is nearly three times the population of the United States—died martyrs for the Holy Catholic and Apostolic faith, and are in the enjoyment of heaven to-day for their heroism and devotion. The reign of persecution ceased on the conversion of Constantine the Great, who was the first Catholic emperor. When freedom of conscience and freedom of religion was given to the Catholic Church, even then the Church had never been without persecution, and even up to his day the Church meets with opposition on all sides—in Austria, in France, in Russia, in England, in Ireland, and in Scotland—and, I may say, throughout the world. It is true, my dearly beloved people, few countries there are now where Catholics are put to death for their faith, except in Japan and China; but where is the country the Catholic is not slandered in? is not calumniated? is not misrepresented? I do not know of one. And should we be vexed about this, my dear friends? Not at all; we should feel cheerful and happy, because it is one of the evidences that the Catholic religion is the true religion—the Catholic Church the true Church of God; because she is, as the Saviour has foretold, ever treated as her Divine master was—slandered, calumniated and misrepresented.

Perhaps some of you will say "That is not done in our Dominion; here we are free." I say, my dear people, that I do not know of a country where the Catholics are freer than they are in this Dominion; but even in this Dominion the prophesy of the Saviour is fulfilled: "They shall slander you and calumniate you, and they shall say all manner of evil against you for my name's sake;" and that is done in this Dominion as well as in every other country. All kinds of evil is said against the Church of God; all kinds of doctrines are attributed to us, which in reality we abhor, so that the objections of our separated brethren against the Catholic religion all proceed from ignorance, because they know not that religion which they defame. If they but saw the Catholic religion as it is, they would admire it, would fall in love with it and become Catholics, unless they were cowards. Some are cowards; they become convinced that the Catholic religion is the religion of Jesus; but they reflect: "What will our friends say? what think? and how will they look upon us?" Such a one thinks he is a brave man; but no, he is a coward. "I am a brave man," he says. No, sir, you are a coward, a slave, fettered and chained and not free; you are convinced that the Catholic religion is the religion of Jesus Christ, but, "what will they say, and how think?" and you dare not embrace the religion of your Saviour! because by "what will they

say," you are made a coward. Hundreds and thousands there are in a special manner in the Old Country, and in this Dominion, that are kept from embracing the Catholic religion because their friends will fall out with them, and their business not be as successful as before—you are therefore cowards. Even in this Dominion I say there is a petty persecution against the Catholic Church. Our separated brethren, with all their good and kind feeling towards us, yet have objections against us; but these objections are grounded in ignorance. I have announced that I would answer this evening these popular objections against the Catholic religion, and the first of these objections is this: Our Protestant friends say Catholics are not allowed to read the Bible. This is false, this is a calumny, this is a slander. Catholics not allowed to read the Bible! Have you ever seen a Catholic Bible, my dear Protestant friend? "No, I never did." If you had seen a Catholic Bible, you would have found on the first page a letter from Pope Pius the VI., exhorting all to read God's Holy Scriptures, for edification, for instruction, for sanctification. This is the letter of the Pope to all the faithful throughout the whole world, that the Bible should be open to all. Hence you are wrong, my dear Protestant friend—you have been badly informed when you have been told that Catholics are not allowed to read the Bible. And yet that is the impression

of almost all our Protestant friends, that the Catholic is not allowed to read the Bible. I have no doubt, that during these holy missions many of our Protestant friends living in the neighborhood of the Cathedral must have said to themselves—"why, what a devoted people these Catholics are; what a fervent set of people? There they go, trotting over the sidewalk at half-past four in the morning, and again in crowds coming back from Church at ten and eleven o'clock at night—what a devoted and zealous people they are? Poor, poor, benighted people!—poor ignorant creatures! But why do not they read the Bible? If they would read the Bible they would sleep like us Protestants, until seven and eight o'clock in the morning. Poor benighted, ignorant people! What pity they are not allowed to read the Bible! Why, if they read the Bible they would turn Protestants at once; and oh! would not they make a zealous set of Protestants? For they are the people to make sacrifices for God and their religion. But the priest would not let them read the Bible; he wants to keep them in ignorance! He knows if they read the Bible they would become Protestants." What! Catholics not allowed to read the Bible? Go among your Catholic neighbors, my Protestant friends, and you will hardly find a family but has a family Bible, and it is open to all. "But why then," says my Protestant friends, "do you Catholics

make such a fuss and excitement about introducing the Bible into the Public schools?" The reason is this. The Catholic will make no objection at all, provided you have the right kind of a Bible. "But what Bible do you propose to introduce — the Protestant version?" And the Catholic says, "That is no Bible at all, sir; that is only a piece of the Bible," says the Catholic, "and a mighty bad piece at that." You have not the two books of the Maccabees; you have not all the Book of Esther, not all of Tobias, nor the history of Susannah; therefore, you have not all of the Bible, and Catholics cannot in conscience submit to a falsification of God's Holy Word. The Catholic says, "if we must have a Bible, well, let us have a whole one, and not a piece; a real Bible, a faithful translation of God's Holy Book. The Catholic can never consent in conscience that his child should be compelled to read a Bible which he knows is not a Bible. That is one reason we have against the Bible now used in Public schools; and we have another reason: We Catholics have for the Bible a very great veneration; we look upon it as the language of God to man, and hence the Church commands that whenever the priest reads in the public service a portion of the Bible, he must kiss it with veneration; and that whenever he reads the Gospel, all the congregation must stand up out of respect for God's Holy Word. Such is our veneration and respect for

the Word of God—for the Bible. Now, school books are never respected by boys and girls; they tear them, blot them over with ink, throw them about, stand upon them, sit upon them, and so on; and we Catholics do not want the Bible to be treated in that manner, and, therefore, object to the Bible in the Public schools. "Well, anyhow, says my Protestant friend, "it cannot be denied that the Catholic religion is opposed to education and the fine arts." I deny it, emphatically I deny it; and, moreover, I assert that there is no religious denomination that does as much for education as the Catholic religion. The government of England, some few years ago, appointed a commission of gentlemen, who were to travel over the whole world, and take statistics everywhere, and see in what country was the most done for education. And they came back — and mind you these men were not Catholics, they were everything but Catholics and opposed to the Catholic religion — and when they came back with their statistics, they proved that there was not a country in the world where as much was done for education and learning as was done in the Papal States — the States of the Pope. That the Papal States had exceeded all other countries in the world for the means they employed for free, gratuitous education, in every branch of learning and of science; and that next to the Papal States come France, as the next most enlightened country in

the world, and England stood in the background, far behind other nations of the earth. And yet you say the Catholic religion is opposed to education. Why, my dearly beloved separated brethren, are you then ignorant that in the Catholic religion there are over a hundred religious orders who devote themselves, by a solemn vow to God, to spend their whole lives, all their energies and all their talents, for the education of their fellow-men. Such, for instance, is the Order of the Jesuits. Every professed Jesuit makes a solemn vow to God that he shall spend his whole life, all his talents, all his energies of body and soul and mind, for the education of all ; and that he shall receive nothing whatsoever for educating his fellow-man, excepting his board and clothes—nothing beyond that—no pocket money, no gold chains, no gold watches, no gold-mounted canes, no fine carpet in his room, but the hard mattress and the bare floor, mean furniture, the table of the ordinary man in society, possessed of nothing of his own whatsoever. So do the Brothers of the Christian Doctrine ; so do the Sisters of Notre Dame, the Ladies of Sacred Heart, the School Sisters, and a number of others too long to enumerate. All of these, by a solemn vow to God, bind themselves to spend their lives in the education of their fellow-creatures. Do we find any like that among Protestants ? Where are the men and where are the ladies among them who will spend their lives in

teaching, all for no other remuneration than board and clothes? Ask them for such services, on such conditions, and they would ask you whether you thought they were fools. Get me the Protestant gentleman and lady willing to sacrifice their lives, and, besides that, never possess anything of their own, and never get married, for the sake of humanity and education. Nowhere out of the Catholic Church can you find such sacrifices for the education of the poor. The Catholic Church opposed to education! My dear friends, travel over this whole Dominion, and everywhere you will find colleges, universities, academies, select schools, parochial schools, schools for the rich and the poor; everywhere you find them established. Is that an evidence that Catholics want to keep people in ignorance? What a strange contradiction in my Protestant friends. Examine all the colleges, the universities, academies and boarding schools of this Dominion and the United States, and you will find that one-third of the boarders in the Catholic colleges, universities and academies are Protestant! My dear Protestant friends, why do you send your children to Catholic schools? "Well, sir, because I am convinced that the Catholic education is more thorough and solid; moreover," said the Protestant father, "I know that when I send my daughter to a Catholic school or nunnery, her virtue is in perfect safety. If I sent her to a fashionable

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Protestant school she might be married before I knew anything about it." "My boy," says the Protestant father, "is a wild fellow, and I want to keep him in. I sent him to the Catholic college because I know that the education is good, and the discipline is stricter there than anywhere else; therefore," says he, "I send my boy to the Catholic school." And yet, with all that, you say the Catholics want to keep people in ignorance. Why then send your boy or your daughter to the Catholic institutions? With one eye you frown upon the Catholic religion, and with the other smile upon it, and say it is, after all, the best. The Catholic religion opposed to education and fine arts! If it had not been for the Catholic religion the fine arts would have entirely fallen into decay and ruin. What are the fine arts? Music, Sculpture, Painting, Architecture, and Poetry. These are the fine arts. Well, now, the Catholic religion, you say, is opposed to the fine arts. Sculpture, for instance. The moment Protestantism came into existence, and wherever it had the power of doing it, it did away with the statuary in the House of God; broke the statues of the Saints and the Blessed Virgin, and did not even respect the image of the Saviour, but broke it asunder, and took the bread out of the mouth of the sculptor. The Catholic religion has always encouraged the sculptor by the statuary in her churches. The same in regard to painting.

The paintings were torn from the walls of the churches that Protestants stole from us; they tore them from the walls and effaced the frescoes because they looked upon them as violations of the first law of God. And so with regard to music—that beautiful art that stirs up the soul; lifts it up to heaven, takes us away from earth, as it were. Music—where has it found encouragement if not in the Catholic Church? Who are the great masters of music? Mozart, Beethoven, Mercadante, Rossini, and a number of others, all of whom were Catholics. The grandest music, most masterly and soul-stirring now in existence from the Catholic brain and pen. Protestantism has been in existence 350 years or so, and during all that time it has never produced a musician that can be compared with Mozart or Beethoven or Mercadante. So well convinced are Protestants of this now in the United States, that in all the fashionable churches in New York and Boston and other large cities, they are all adopting the Catholic music, because they know that there is nothing in their own music but something like Yankee Doodle—nothing to stir up the soul and lift it up to God and to heaven; and, therefore, they are adopting the compositions of the great masters of the Catholic Church. And so again with regard to architecture, my dear people. Have Protestants, for the last 350 years, with all the wealth that they have in England, and

other countries, produced such architecture as the Catholic Church has given to the world? The great architects of England, of Canada and the United States, when they travel through Europe, stand wrapped in wonder before the grand Catholic churches and basilicas they see in Rome, and everywhere else; stand before them perfectly amazed—taken out of their senses, as it were, as they contemplate the grandeur and architectural beauty of those magnificent edifices—before St. Peter's in Rome, St. John Lateral, St. Mary Major; before the Cathedrals of Cologne and Notre Dame of Paris and Antwerp. All these grand productions of the brain of the architect were of Catholic conception, ideas conceived by architects full of Catholic faith and sublime ideas of the beauty and grandeur that should adorn the temple constructed for the worship of the Living God that dwells upon our altars. And the generous Catholics come forward with open hands and purses in order to build those grand cathedrals and basilicas. London, in England, made an attempt to throw St. Peter's into the shade by building St. Paul's. Ha! Ha! St. Paul in London is nothing but a "ginger bread" compared to St. Peter's in Rome. And in the United States, where among our separated brethren there is so much affluence and wealth, have they done anything or built anything that would be a monument of grand and sublime

ideas in the shape of a temple for the worship of the Living God? Nothing. Poor as the Catholics of New York are, they have commenced a cathedral on which they have spent altogether one million three hundred thousand dollars, and it is not one-third finished yet. With all their poverty they have undertaken to build a grand structure that will be the wonder and beauty of the United States. And yet you say the Catholics are opposed to fine arts. Ignorant man!—stupid man!—you must never have travelled out of your own country, or you would never have made such an assertion as that the Catholic religion is opposed to fine arts, education and learning. Again, they say that the Church is opposed to discoveries and inventions. Why, my dear people, the greatest and most useful inventions now in the land are all of Catholic origin. Who invented the art of printing? Was it not a Roman Catholic?—a hundred years before there was a Protestant on the face of the earth. Who invented the gunpowder? A Catholic. Who invented the spectacle?—an article of such great aid to the near-sighted? It was a Catholic invented the magnifying glass. Who again invented the mariner's compass? Was it not a Catholic? The Catholic religion opposed to inventions and discoveries! My dear Canadians, how dare you say it. Who first gave you America?—and gave you this country, this land of freedom and prosperity?

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A Catholic—Christopher Columbus. He it was who has given you the very soil on which you stand, and the bread you eat and the clothes you wear. The Catholic religion has at all times encouraged discoveries and inventions, and supported the artist and cheered him up, whereas Protestantism, you must acknowledge it, has crushed the energies and efforts of the sculptor, the painter, and the musician. "Again," says my Protestant friend, "I could never be a Catholic because the Catholics violate the first commandment of God." That commandment says, "Thou shalt not make to thyself any graven image, nor the likeness of anything in the heavens above, nor on the earth beneath, nor in the waters under the earth, thou shalt not adore nor worship them." "Now, you Catholics violate that command of God, and there is no slander about this: you have only to go to the Catholic Church to find the evidence. What is that over their altar there? The image of Christ crucified—a likeness of the things in the heavens above. And what is that there? The image of St. Ann, the mother of the Blessed Virgin. And that? That is St. John the Baptist, and therefore, the likenesses of the things in the heavens above. Therefore you Catholics violate the commandments of God by making those images and statues." "Well," my dear reverend minister of the Gospel, my dear preacher, "will you

allow me to come to your home?" "Yes," says he, "I have no objection to let even an old Jesuit come to my house." I go, and walk into my friend's drawing room, and point to a painting on the wall and ask "what painting is that?" "That," says he, "is the portrait of my dear mother." "Where is your mother now?" "I hope," says he, "she is in heaven with God." "What is that painting?" "That is the likeness of my darling wife." "Where is she?" "She is up stairs in the nursery with her little ones." "And that other painting there over the door?" "Well, sir, that is an oil painting of one of the great masters; it represents a fish." "Why," my dear Protestant preacher, "what a breaker of God's commandments you are! There is the likeness of your mother, who you say is in heaven above; there is the likeness of your wife, who is on the earth beneath, and there is that fish, the likeness of the things in the waters under the earth!" "Foolish, foolish priest," says he, "do you think because I have those pictures hanging up there that I break the commandments of God?" "No," my friend, "I do not; but you say that we Catholics break it by having the pictures in the Church." "There is no harm to make them," he says, "but you adore them." "Here you slander us; we do not adore any of the images in the Church." "Why have you them then?" "Why have you the portrait of your

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mother?" "Because," says he, "whenever I look at it, I remember how good a woman she was; it seems to say to me: 'Be good, be a Christian!' When I look at that picture, I feel myself excited to practice all the virtues of which she has given me the example. I remember all the good lessons she used to give me." "Why, you are a Catholic, my friend! This is precisely the use Catholics make of the pictures and statues in the Church. When the Catholic looks at the image of Christ crucified, he says, 'See what the Saviour has suffered for me—how He has shed out His precious blood to save my soul. I must, therefore, love Jesus.' Whenever the Catholic looks at the statue of the Blessed Virgin Mary, he says, 'How pure, how holy, and how chaste was Mary, the Mother of Jesus; I must endeavor to imitate her purity in the service of God.' When we look at the statue of St. Joseph, or any other saint, we say, 'These saints were men as we are; they lived in this world, had the same passions and the same difficulties to contend with, as we have, but in spite of all these they were faithful to God. I can do the same,' says the Catholic; 'I must, therefore, make an effort to imitate their virtues and copy their example in human conduct.'" "But," says my Protestant friend, "you bow down before them. Have I not seen Catholics in this church, during this mission, bowing to that image over the altar?" "No; not

to the image, but to Jesus, whom they believe to be in the Holy Tabernacle. The Catholic bows not to the image, but bends his knee in homage to Jesus Christ. Is that wrong, my dear friend?" "No," says the Protestant, "for at the name of Jesus the Bible tells us that every knee shall bow in heaven and earth, and even in hell." "But you bow also to the statue of the Blessed Virgin," says he. "No, not to the statue, but to the one represented by the statue—the Blessed Virgin Mary, the Mother of God." "Is not Mary a creature?" "Yes, a creature, but an exalted and holy creature." "Well," says the Protestant, "you must not bow to any creature." "Why, my dear man, when first I came to Ottawa, I met you in the street one day—you were pointed out to me as the minister of such and such a church; I watched you as you went along, and you met a friend, a lady, and in a moment you had your hat in your hand, and bowed politely to her." "Yes, sir, but she is such a nice creature, she is such a good and pious person, and we should respect virtue and piety, and therefore I bowed to her." "And is not the Blessed Virgin Mary good and holy, and should not I bow to her and honor her exalted dignity as the mother of God?" "Well yes, that, after all, appears to be pretty reasonable; but you Catholics overdo the thing; you make too much fuss about the Blessed Virgin; you cannot find a Catholic

Church with an altar to God in it, in which there is not one to the Blessed Virgin also. I think that is wrong, sir." "Well," my dear Protestant friend, "suppose for a moment that the mother of George Washington was to come to New York on a visit; what excitement and fuss there would be there—roaring of cannon and firing of pistols, and bands of music marching through the streets, and bonfires and illuminations; the ladies of New York dressed up in the grandest possible style, and in beautiful carriages, rolling through the streets of New York. Should I say, 'Ladies, what is all this fuss and excitement about? Where are you going?' They would answer, 'Sir, we go to pay our respects to the mother of Washington; she has put up at the Astor House, and we go to see her.' 'Well, ladies,' I would say, 'why is the mother of Washington more than any other woman that you should thus honor her?' 'Oh, sir,' they would say, 'it is easy to see you are a Dutchman! What, sir! you say not honor the mother of Washington, who has given us so great a son; a son who has made us a free, independent, glorious, and prosperous people? And you say, we should not honor the mother of Washington?' 'All right,' say I, 'go and honor the mother of Washington; I love to see gratitude in the hearts of the people.'" But tell me, my friends, has not Mary given us a greater son than Washington? Has not Jesus

done more for us than Washington? Has not He delivered us from the slavery of hell, and made us heirs of Heaven; and would not we Catholics be an ungrateful people if we did not respect the mother that has given us so great a son? "Well, I declare," says my Protestant friend, "that is pretty reasonable after all." So it is with all the doctrines of the Catholic religion; it is a reasonable, a scriptural religion. It is a natural religion, for, my dear people, if the Catholic religion is the religion of God, then it must be a reasonable, a scriptural and natural religion. There can be no discord in the works of God—God is the author of reason, the author of the Bible, the author of nature, and the author of the true religion. All these are the works of God; and there must be in the works of God a harmony, a concord, a union; and therefore, the Catholic religion is reasonable, scriptural, and natural. "Well, anyhow," says my Protestant minister, "there is one thing in your Church I don't like. I have been coming to this mission several nights, and when the priest says 'Hail Mary,' the congregation say 'Holy Mary.' Now, sir, I don't like that 'Hail Mary! Hail Mary! Holy Mary! Holy Mary!' It appears to me to be all nonsense; I cannot understand it." "Well, tell me, my dear reverend sir, do you never say the 'Hail Mary?'" "Never, sir; God forbid I should." "Well, my dear reverend preacher, I

think you say the 'Hail Mary' sometimes?" "Never, sir, never!" "I think you do; have you not family prayer every night?" "Yes." "Will you allow me to come to your family prayer?" "Yes, and if you do, we will pray hard for your conversion." "Well, you will have to pray mighty hard, for Father Damen will prove a hard case to convert." Well, I go to his family prayers; and it consists in an extemporaneous prayer and in reading a chapter of the Bible; and, after the prayer is said, with the greatest solemnity, the minister opens the Book of God, and reads the first chapter of St. Luke: and, among other things he reads, is this: "And the angel Gabriel came to Mary, and said: Hail Mary, full of grace, the Lord is with thee, blessed art thou among women;" and Elizabeth, inspired by the Holy Ghost, said "and blessed is the fruit of thy womb." "Stop, stop," says I, "you are saying the Hail Mary." "No, no," says he, "I am only reading my Bible." "Yes, but my dear man, the Hail Mary is in the Bible." "Well, my God, that is a fact, and I never knew it before," says he. "Well, Rebecca," says he to his wife, "what is going to become of us! We are half-Papists already; we have been saying the 'Hail Mary' all along, and never knew it!" Is it true or not? Bible readers, when you go home to-night read the 1st chapter of St. Luke, in your own Protestant Bible, and you will find the

"Hail Mary" there. See how blind you have been in turning up your eyes to heaven at the nonsense of poor ignorant Catholics for saying the "Hail Mary." And so it is with all the texts of God's Holy Book that contain Catholic doctrines. You read it over and over again, but you are blind, and do not seek the evidence of the doctrine of the Catholic religion in your Bible. And why is it that you are blind? Because of your prejudice. You have formed your religion, and opinions about religion, before you ever opened the Bible at all; formed it from the teaching of your parents, and the preaching of your Church; through your teachers and not the Bible. You have taken their preaching in preference to God's Holy Book, and yet with all that dare to say the Bible is your guide. If yours were to be a Bible, Christian, you would be a Catholic, and never anything else. "Well, anyhow," says my Protestant friend, "I will never be a Catholic. Who are those Catholics? Poor people!" And who was Our Lord, my dear Protestant friends — was He not poor? Who were the best friends of Jesus? The poor. Whom did He choose for His mother? A poor Virgin. Whom did He appoint to be His guardian upon earth? The poor mechanic, St. Joseph. The first martyrs, the Apostles of Jesus, who were they? Poor fishermen. And what does Jesus say: "Blessed are the poor, for theirs is the Kingdom of Heaven." Never

did He say "blessed are the rich," for He knew they would have a hard time of it to get to Heaven. And you, my dear fashionable people, do not want to be among the Catholics because they are poor; but if you had lived in the days of the Apostles, you would have looked at the bare feet of the fishermen, and have said, "Shall we submit to the teaching of these poor bare-footed fishermen?" That is pride, my dear friends; but God resists the proud, and gives His grace to the humble. Then again, says the American, and I suppose the English Protestants too: "We never could become Catholics, for the Catholics are for the most part Dutch and Irish. We could never associate with the Catholics, because there are too many Paddies and too many Biddies among them." Well, my dear Protestant friends, if you do not want to associate with the Paddies and Biddies, if ever you get a chance to go to Heaven, you will find plenty of Paddies and Biddies there. Again. "There are in your religion so many unnecessary ceremonies, and I like to worship God in faith, and truth, and simplicity, with all my heart, and do not want all these ceremonies. Go to a Catholic Church, and, in the middle of the day, they have a dozen of candles on the altar—in the very middle of the day! What is the meaning of that? How did they come in use?" Why object to what you do not know anything about? The candles upon the altar

were introduced by the Apostles. They were persecuted, and had to celebrate Mass or Divine Service in subterranean caves, in the Catacombs of Rome, in cellars, in the darkness of the night, in order to escape persecution; and, therefore, they had to use lights. When the persecution ceased, three hundred years after the Church had been established—when Constantine the Great gave us freedom of religion—the Catholics continued to make use of lights upon the altar, as a remembrance of the persecution of their fathers in faith. So that candle on the altar says to every Catholic Christian child, "Remember that your ancestors and the Apostles suffered for their faith and religion." Consequently, the candle on the altar is an emblem of love. Fire is the figure of love; Jesus has given us His body and blood in the Holy Sacrifice of the Altar because He loves us, because He wished to remain with us all days, even to the consummation of the world. Now that lamp hanging there in front of the altar is an emblem of the love of Jesus for man; and that little lamp that burns day and night, all the time, is an indication that Jesus is there upon the altar; and that little lamp and the candles upon the altar say to every Catholic: "Love Jesus;" give love for love. He has loved you so much that He has given you His Body and Blood for the nourishment of your souls. Return, then, love for love. "Love Jesus, and

serve Him faithfully," says the little lamp and the candles upon the altar. Assuredly, the candles upon the altar are burning there to give honor and glory to God. "Well, now," says my Protestant friend, "is not that a queer idea! What honor and glory can an old candle give to God!" Well, my dear friends, you believe in that. Whenever you have obtained a great victory, a great triumph, and you want to honor the general that obtained it, what do you do? Have a great illumination, light many candles, many torches, and turn the darkness of night into the brightness of day; and besides that, you light many bonfires. And what are these bonfires made of? All kinds of old rubbish and old barrels; and all to give honor and glory to the great general that made you a triumphant people. What honor and glory can an old barrel give to your general? "Well," they say, "that is one of the means we take to show we love the general that gave us such a great victory." For the same purpose the Catholic burns the candles upon the altar to honor Jesus. Again. "Why have we candles upon the altar?" It is, my dear people, because the candle upon the altar is a representation of the Holy Ghost descending upon the Apostles on Pentecost's Day. We read in the Bible that ten days after Christ ascended into Heaven, the Holy Ghost came down on the Apostles and qualified them to be preachers of

the Gospel of Jesus, and to plant the Church all over the earth. Before that the Apostles were ignorant men, timid men, cowardly men, who dare not preach in public through fear; but when the Holy Ghost came down on them in the shape of tongues of fire they were filled with the spirit of God, and went forth and planted the Church all over the earth. Now, this blaze of the candle is the emblem of the Holy Ghost coming down on the Apostles, and says, "Christian, remember that thou art the child of a Church not established by man—by Martin Luther, Henry the VIII., Calvin or Wesley—but a child of the Church established by Jesus and the Holy Ghost; therefore," says the candle upon the altar, "let your hearts expand with joy and happiness that you are a child of the Church not established by man but by God." "There is another queer thing," says my Protestant friend; "I see every one who comes here sprinkle himself with water; this appears to me very nonsensical." And do you read the Bible and never read that God commanded that in the temple there should be a fountain of water, and that all should wash their hands in it before entering the temple, in order to admonish them that they should come into the temple of God with a pure heart, and worship Him. So in the Catholic Church there is a fountain with water and every Catholic puts his hand in that, and that is a monitor to him and says, "Christian

child, enter into the house of God with a pure intention and worship God; do not go there to see and be seen, and show off your nice clothes, but go and worship God." That water at the door of the Church is a monitor to everyone. "Then again," says my Protestant friend, "I have seen a queer thing here during this mission; towards the end of the service the priest would be raising smoke." Why, my dear friend, that is incense to God. Did you never read of such a thing as that? If not it shows your ignorance of the Bible. In the Bible, God commands that incense should be burned before Him. It is burned in order to recognize God's supreme dominion over all things and man's dependence on God. The burning of the incense is emblematic that our prayers may ascend before the throne of God. "Well," says my Protestant friend, "that is in the Old Testament and that is done away with." It is in the Gospel too. When the Saviour was born in the stable at Bethlehem, the wise men came and offered incense, gold, frankincense and myrrh. They offered incense to recognize Him as a God, and so we burn it on the altar in order to adore Him and worship Him as our God. "Why is it, among you Catholics, that there are so many bad people," asks my Protestant friend. Are all of my separated brethren saints? I never heard of a Protestant saint. Have you one at all? I don't believe

the Protestants know if they have a single saint; and they object to bad people among Catholics. There is a good share of Protestants bad. "Among you," says my Protestant friend, "there are bad priests. If there never had been a bad priest there never would have been a Protestant in the world. There are some bad priests, but they are mighty few. There are some bad preachers too. We read, from time to time, in the papers, of the Rev. Mr. So and So falling in love with his neighbor's wife, and they skedaddle. Sure, my dear people, that is not nice to run away with his neighbor's wife. So you see you have your share of the bad people. There are good and bad people among all denominations. Bad Catholics and bad Protestants, and so it will be to the end of time. As long as the Church is composed of human beings, there shall be good and bad. Is the Church to be blamed for that? Is it the Church that teaches them to be bad? The Church does all she can to make her children good, moral, honest, pure, chaste and sober. Does not she work all the time, priests constantly preaching and missions continually given for the reformation of the people? The Church is not to blame if some of her children do not obey her, and be guided by her instructions and admonitions.

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